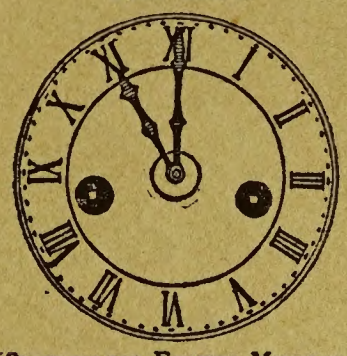
"The mission of the Church is Missions"

1500

PAM.
MISC.

MARCH OFFERING MANUAL

THE TIME



OFFERING FOR FOREIGN MISSIONS
FIRST SUNDAY IN MARCH

A Prayer

O Lord God, who wilt have all men be saved and come to the knowledge of the truth, grant that Thy whole church may readily obey the command of Thy Son, Jesus Christ, to go and teach all nations, so that the gospel of Thy grace may be known to the uttermost parts of the earth, and the way be made ready for the coming of the King. Speedily fulfill Thy purposes concerning Jew and Gentile. Take away blindness from Thine ancient people, and cause them to see Jesus Christ their Savior. Hasten the day when all Israel shall be saved, and when the fulness of the Gentiles shall be brought in. These things we ask in the name of Him who was given to be a light to lighten the Gentiles and the glory of Thy people Israel, Jesus Christ our Lord. Amen.

The Foreign Christian Missionary Society
A. McLEAN, President
Box 884 1914 CINCINNATI, OHIO

The goal of history is the redemption of the world

"FATHER TIME"

He states that the world continues to roll out of darkness into light. He records that the number of church members in the non-Christian world has doubled in thirteen years. That is, that the actual membership in 1900 was 1,321,561; and now, thirteen years later, it is 2,644,170. In other words, as much has been accomplished in thirteen years as in one hundred years immediately preceding.

Moreover, "Father Time" writes down that the Foreign Society made an encouraging growth during the past year. The advance, both at home and in the regions beyond, was fully equal to expectation under all the circumstances. The receipts about doubled in ten years, and the growth on the mission fields marks even greater enlargement.

"Father Time" lays no claim to prophecy, but he expresses the deliberate judgment that the future has even larger things. He quotes John 1:50, "Thou shalt see greater things than these."

INTRODUCTION

IT is believed that this issue of the *March Offering Manual* is a worthy successor to those that have been published. It contains much valuable information. The diagrams are important features. They are eloquent.

The divisions into five parts we believe will make the *Manual* more convenient.

Much space is devoted to the "Every-Member Canvass." Full information is given. Our churches must be advised as to the latest and best methods. There is no conflict between the March Offering and the Every-Member Canvass. Indeed the one supplements the other.

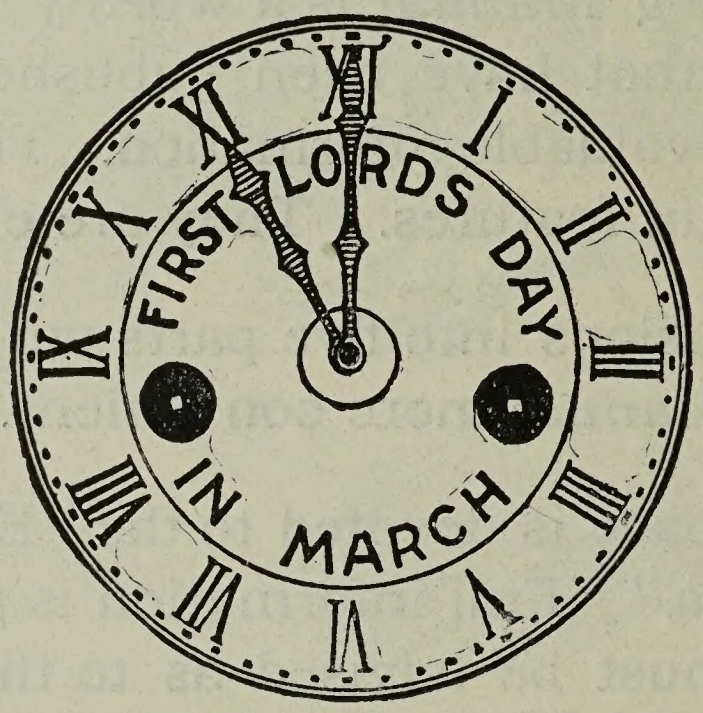
We are sure the Living-link information will prove an inspiration. Let it be carefully studied.

The Sermon Outlines will be most suggestive to our growing preachers, we are sure.

This number of the *Manual* should be filed and kept for reference.

PART I

The March Offering



March Offering for Foreign Missions

RESPONSIBILITY

God has crammed both thy palms with living seed;
  Let not a miser's clutch keep both hands tight,
But scatter on the desert's barren need,
  That fragrant blossoms may reward God's sight.

God has dipped deep thy cup into his spring,
  Which drippeth over, it is so well filled;
Lend it to some parched life, and let it bring
  Laughter and song to voices drought has stilled.

God gave to thee his only well-loved Christ,
  Whose steps have smoothed the road that leads
    thee home;
Tell those whose road is rough, whose way is missed,
  That he has called all weary ones to come.

So shall thy giving set for thee God's smile,
  And thine own soul drink deep draughts of his love;
Earth's shadows shall grow bright as heaven the while
  A web of glory round thy life is wove.

THE MEANING

The meaning of the March Offering is as follows:

1. It is an expression of the faith of the churches in Jesus Christ as the Divine Savior of the world.

2. It testifies to the faith of the churches in the gospel and its power to save all men.

3. The March Offering is also an expression of the confidence of the churches in the missionaries on the field and an appreciation of the faithful service they have rendered. They have endured hardness, they have faced death. During the past year three of our missionaries died. They have planted the banner of the Cross on the grave of hoary paganism.

4. The offering is an expression of the desire of the churches to have fellowship with all the infant churches in the Far East—Japan, China, Philippines, Tibet, India—as well as in Africa and Cuba. These new-born disciples cry for fellowship and fraternity. They long for the touch of a friendly hand. Our help in March is a recognition of their faith and Christian heroism. It is the strong rejoicing in helping the weak.

5. The offering testifies as to a church's confidence in the final triumph of the truth in all the earth. The whole world is to be Immanuel's land. Our Lord is to reign supreme among all men in every clime. The glorious day is rapidly approaching. More was accomplished in 1913 than in any former year since our Lord ascended on high, and 1914 will witness even greater victories. The growth during the past dozen years equals the growth from 1800 to 1900.

6. The offering testifies as to the life and usefulness of the local churches. It speaks of a church's purity and unity and intelligent appreciation of all the highest and best things in Christian living. The church that is interested in a man in Asia or Africa will be interested in the man on the other side of the street.

Importance this Year

There is special importance in the annual offering this year. We mention only a few. Others will suggest themselves to the friends.

1. **More Missionaries.** Last year sixteen new missionaries were sent to the field. The traveling expense, outfit money, and incidental expense made a heavy draft upon the treasury. This is more than we ever sent out in any one year before. We now have a larger number of missionaries on the field than at any one time in the history of the Foreign Society. This makes the offering important.

2. **The work is larger.** There are two new hospitals, more schools than a year ago, many more buildings than at this time last year, the school attendance is larger, more in the churches, Sunday-schools are growing; in a word, the whole work is in every way larger. Increased work demands larger outlay.

3. **We have not yet reached the $500,000.** Last year the receipts went up to $434,183, a gain of $33,454. We had hoped to make good the watchword, $500,000. Let us make another attempt. Our people are abundantly able to give this amount. May we not unitedly labor for this mark? That $500,000 would give us a feeling of self-respect and a consciousness of our real power.

4. **Enlargement needed.** The work is suffering in India for reinforcements. The missionary staff in that land is no larger than it was a dozen years ago. One station has been closed for want of more workers. Ten strong men could

be used in that land in our work. We need more missionaries in Japan. This need is most urgent. And the call from China is unceasing. Africa reaches out her large, black hand and begs for the bread of life. And the Philippines are asking persistently for reinforcements.

5. **The offering is important for our own sakes.** We need the discipline and self-denial. This cause is the hope of our churches. It affords us a worthy task. If the churches neglect Foreign Missions they will be dead though they pretend to live. World-evangelization strengthens and vitalizes a church. It gives it red blood and strong muscles. A great task gives purpose and faith and self-respect. Missionary churches grow and prosper; o-missionary churches dwindle and perish. This is the history of Christianity. These things we see with our own eyes day by day.

This offering is exceedingly important, and we hope every friend of the gospel will lend a hand.

Points for Special Emphasis

The following points should receive special emphasis in our March Offering Campaign.

1. A greatly-increased force of missionaries is urgently needed.

2. A higher type of leadership imperative.

3. A vastly increased sum of money.

4. Missions a mighty apologetic.

5. World-wide Christianity the only adequate Christianity.

6. Urgency of the present situation.

MARCH OFFERING

Timely Suggestions

1. **The Announcement.** This may seem to be a small matter, but it is not. Let it be made clearly and distinctly. The first announcement should probably be made not later than the first Sunday in February. A joyous, hopeful, expectant announcement will tell.

2. **A Special Feature.** It is well to have some special feature in the March Offering every year. It seems that the emphasis this year may appropriately be put upon the rapid growth of the work and the splendid open doors before us.

3. **Taken for Granted.** The offering should be considered as a matter of course. It should have a place in the life of the church, like baptism or the Lord's Supper.

4. **A Church Rally.** We hope you can arrange for a church rally in your congregation on Sunday night before the March Offering. This will go far toward educating the members and arousing them to the importance of the work.

5. **The Apportionment.** The apportionment in a church is a real test. Strike high! and, as one preacher puts it, "then strike again." The apportionment will help to reveal the church to itself.

6. **March Offering Supplies.** Make the most you can out of the March Offering supplies. Use the literature and the March Offering Envelope. Make the best possible use out of the pastoral letter. The March Offering Envelope will prove very useful. Please be careful to write the name of each member on the envelope before sending out or handing out. Stick a pin here! Two pins, if necessary.

Hold on to the Missionary Days

Churches that have adopted the duplex envelope and take an offering for missions and benevolence each week should on no account abandon the regular "days." The first Sunday in March is known as the time for the annual offering in the churches for Foreign Missions. That day has been advertised until it is burned into the consciousness of all our people. The same is true of the first Sunday in May with respect to Home Missions. These days are a valuable asset to the Societies, and can not be dispensed with without loss to the work.

The regular day should be observed for educational purposes and for liberal offerings as well, for even if the church does adopt the duplex envelope, only a fraction of the membership will give every week. If the regular days are not observed, those who do not give each week will have no opportunity to give throughout the year. Besides, the days should be observed for the benefit of strangers who may happen to be present. They should have the privilege of assisting the work as the Lord has prospered them.

The minister of one of our largest and best missionary churches was asked how he raised money for missions and benevolence. He said that he used every plan of which he had knowledge. The church has adopted the duplex envelope. He calls attention to the envelope from time to time. There are some tithers in that congregation. But all the days are observed, and those present are urged to give something extra. The minister knows that few of his people are giving as much as they should give, and that he is helping them and helping the work by getting them to give something additional on the regular days.

It is a great mistake not to conserve these days that have been built up at such a cost, and through such a long period of time.

A secretary in another religious body that does not have special missionary days said we had a great advantage by observing a special day in the interest of Foreign Missions or of Home Missions.

Some churches have made a splendid success by the "Budget Plan;" other churches have dropped down in their offerings.

What Method?

In securing the annual offerings in the churches for Foreign Missions, three methods are employed:

1. One method is called the "Budget Plan" or "Omnibus Plan." By this plan only one offering is taken during the whole year, and the church divides it up among the various missionary and benevolent interests. The day is set apart for this offering and more or less preparation is made for it. Some reference is made to all our missionary and benevolent work, but, as a matter of course, no very special emphasis can be given to any one in a single day and in a special service like this. However, this method is popular with some. An Iowa pastor says: "We use the Budget Plan, and find it quite satisfactory. It is much better than observing every missionary day." An Illinois preacher, however, speaks as follows, "The Omnibus Plan was a failure, as we did not get as much as when we took pledges for each separate cause." It should be borne in mind that *no plan will succeed that is not worked conscientiously and thoroughly and intelligently.*

2. The second is the "Duplex Envelope." By this method a canvass is usually made of the whole church before the beginning of the new year and every member is asked to subscribe a definite amount for missions to be paid weekly, just as the currentexpenses are paid. This plan also has warm advocates. A Missouri pastor says, "It works well in getting the money." A Washington pastor also says, "We find it much easier to raise the amount to support our pastor, and the same with the missionary offerings." However, this plan has reduced the offerings in some of the churches, not because the plan is not a good one, but because it was not faithfully and persistently worked. *Remember this.*

3. The third plan, and the one most generally used among our churches, is to observe a special day for the offering according to the schedule of the National Convention. This method has been tried and found successful. There is an advantage in having a certain day set apart for a particular interest. It is like a dedication day or the day of beginning a great revival, or an annual commemoration. It can be said that there is more enthusiasm on a special day. It has the advantage of presenting one thing at a time. More concrete and definite information can be given.

Our own thought is that the churches should not be hasty in breaking away from the special day. The chief point is not the easiest way, but the way that will produce the largest returns. Let these methods be carefully considered before final steps are taken. It requires persistent teaching and constant watchfulness to keep alive the missionary interest in any church, just as it requires diligence to keep alive the church itself.

God's Challenge

Again the world stands at the cross-roads of history. A few brief years will fix the course of centuries.

Great crises will come again, but they will spring from the crisis of our day. New institutions, new nations, will be developed, but we shall determine whether they shall be Christian.

Never again can China arouse itself from the quiet of centuries into a Republic.

Never again can the vast social movements which are remaking our homes, our industry, our very ideals be so easily Christianized.

Never again can the Gospel help organize a new civilization among the hundreds of millions who never heard of Jesus.

Never again can we be in a position to fix the future of those who are to come after us.

Christianity must dominate the new forces, the new conditions, the new nations, the new institutions, the new ideals now or lose the greatest opportunity the church has ever faced.

We blame the church of the past—of Judea, of the Roman Empire, of the Crusades, of the Reformation, of the American Colonies—because it did not know the day of its visitation and let so many opportunities slip from its grasp.

Will the future say the same of us?

No generation ever faced such possibilities of future weal or woe as does ours as it sees nations being reborn, civilizations looking to the church for guidance, and yet sees the forces of evil, of Paganism, of Mohammedanism growing more aggressive.

The church of Jesus Christ must grow militant or it will grow feeble.

Christians must sacrifice for their Master or see their Master put to an open shame.

The opportunity is marvelous and appalling.

It is God's challenge to his church.

Six Reasons

Why Every Church Should Contribute to Foreign Missions

First. Because the Master calls. He has said to go, and every church must participate in the going or fail in its loyalty to Him.

Second. Because the money is greatly needed. The work is enlarging, the unentered fields are calling, the missionaries plead for funds for their work, and the decisive hour for Christianity in foreign fields has come.

Third. Because the churches need the fellowship. The churches need to be saved as well as the heathen. Only the church that goes is promised the blessing of the presence of Christ. A worthy part in world missions will save the churches from littleness, worldliness, and sectarianism.

Fourth. Because the Gospel is adequate to save. One needs but to see the transformations worked by the Gospel in mission lands to have his faith greatly strengthened.

Fifth. Because only through the churches and their giving will the lost world be reached. A native chief in Central Africa recently said to one of our missionaries, "White man, if you do not come and tell us the words of God, we have no opportunity."

Sixth. Because the large work of world redemption includes all Christian work in its blessed circle. Get a church deeply interested in the work of Christ in distant lands, and you will have no trouble in interesting it in every good work everywhere.

How will YOU *Vote March 1st?*

THE CHRISTIAN CHURCH MISSIONARY BALLOT

WOMEN CAN VOTE AT THIS ELECTION!

To vote a straight party ticket mark a cross (X) in the square opposite the name of the party of your choice.

NAME OF PARTY		
Do-Nothing	☐	If I am able to give and refuse to give anything to Missions I place myself in the Do-Nothing party and cast my ballot in favor of the recall of every missionary in the foreign field.
Do-Less	☐	If I give less than heretofore, unless because of diminished income, I favor a reduction of the missionary forces proportionate to my reduced contribution.
Stand-Pat	☐	If I give the same as formerly, I favor holding the ground already won, but I oppose any forward movement.
Conquest	☐	If I advance my offering beyond former years, then I favor advance and the conquest of the world for Christ.

THERE ARE NO STAY-AT-HOMES IN THIS ELECTION, EVERY MEMBER VOTES WITH ONE OF THESE FOUR PARTIES

Vote your ballot in one of the above spaces now and be ready when you are called upon. Then prepare yourself by prayer and study and by recalling your obligation as a steward to do your duty, the first Sunday in March.

How did the New Testament Christians vote?

How did Paul vote?

How will YOU vote?

CHRIST said: "He that is not with Me is against Me, and he who gathereth not with Me scattereth."

YOUR VOTE HAS A BEARING ON THE EVANGELIZATION OF THE WHOLE WORLD

NOTE:—Here is material for a good sermon.

New Church Buildings and Missionary Offerings

The supreme mission of the church is the evangelization and Christianization of the nations of the earth. Everything else must be held subordinate to this. Not the building and equipment of splendid houses of worship, however important this may be, is the first and divinely ordained work of the church, but the seeking and enlarging of the Kingdom of God. Whatever else we may do, or may not do, this must be done.

If this tendency to neglect and to ignore our missionary offerings because, forsooth, we are building a fine house should become general just now, or at any time in our history, what would become of our rapidly growing work in the regions beyond? How can we seriously determine upon a course that would greatly cripple our world-wide service? I am satisfied that if our preachers and consecrated building committees will think prayerfully on these things, no such action will ever be taken.

The year we built our splendid house here in Winchester marked the largest offering for missions and benevolences the church had ever before made, the total gifts for these Kingdom enterprises amounting to more than $3,000. We are not referring to this in any spirit of self-praise, but rather to assure our brethren of our great joy in our unbroken fellowship in the preaching of the Gospel to the whole world.

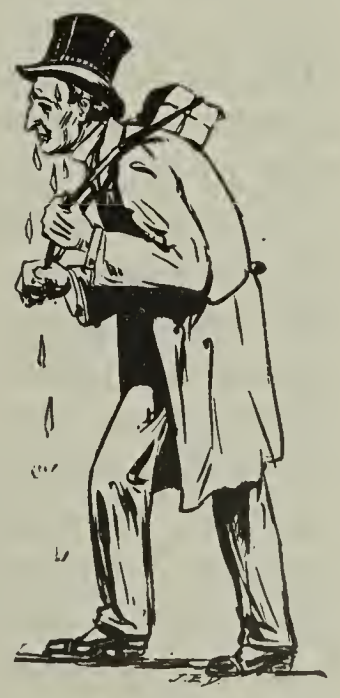
Whatever else we do, let us not neglect to help Christ in his mighty task of world-wide redemption. Let us not refuse to enter into "the fellowship of His sufferings" for the deliverance of the world from sin. He is depending upon us for this service. For his sake and ours and those for whom he died, let us not disappoint him.

Winchester, Ky. J. H. MAC NEILL.

A STUDY IN CONTRASTS

The church at Bolenge, Africa, was organized ten years ago and now has 1,300 members. Seventy-six evangelists are sent out from this church, of which the congregation supports fifty.

Bolenge, Africa, Christian gladly bearing his tithe load.



Home Christian sweating under a mite load.

The Preacher and the March Offering

The offering depends very largely upon the preacher. As a matter of course he knows more about the work than the people whom he serves. He has access to the sources of information. It is his business to know the facts. He must instruct them in all that relates to the advancement of the Kingdom. He must make them see the truth as he sees it, and feel about this enterprise as he feels. As he is in knowledge and enthusiasm, so will they be in interest and liberality. Not only so, but he must form plans for raising the offering. Every believer must be solicited to do his part.

Some preachers never fail. No matter where they are, or how hard times are, or how inclement the weather, they always secure liberal offerings. The explanation is easy. They keep informed on missions, and they keep their hearers informed. They preach on missions and pray for missions every week in the year. They are in upright and downright earnest. To their minds the evangelization of the world is the greatest of all enterprises. They see that the congregation is thoroughly canvassed. They go about raising an offering as they would to secure funds to build or repair a house of worship. They undertake to raise a handsome amount. They confidently expect it. They give generously themselves. By doing so they provoke others to do likewise. The people catch some of their enthusiasm and respond worthily. Such men can not fail.

Others equally gifted and eloquent never succeed. No matter where they preach, or how large and rich the congregation, or how favorable the occasion, they get little or nothing. The reason here, too, is plain. They are not in touch with the workers or in sympathy with the work. They do not know what has been done or the pressing needs of the field. The evangelization of the world is not a burden on their hearts. They do not lie awake at night and think about it and plan to assist it. They do not preach about it. They do not pour out their souls to God in the fervor and passion of prayer on its behalf. It is not in all their thoughts. If the people want to give, they will not object, but they never urge them to abound in the grace of giving. The truth is, that there are men in the pulpit to whom this great enterprise is a matter of small importance. They do not say with the Prophet of the Lord, "For Zion's sake I will not rest, and for Jerusalem's sake I will not hold my peace, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." No wonder they get so little. The baskets come back almost as empty as they went out. No canvass has been made. The preacher has made no contribution. There was no fire in the pulpit, and the pews were cold in consequence.

Sermon Outlines

(Sermon Outline.)

Subject:

How We Might be Excused

J. P. McKNIGHT.

Text: And they straightway began to make excuse.—Luke 14: 18.

INTRODUCTION.—Disposition of men to make excuse.

1. We might be excused from preaching the gospel to the heathen if Jesus had not commanded us to "go." But He did. The commission is world-wide and imperative. The command is authoritative.

2. We might be excused from preaching the Gospel to the heathen if the doors of entrance to the nations of the world were closed. But they are not. The Macedonian hand is beckoning from every quarter of the globe.

3. We might be excused from preaching the Gospel to the heathen if there were no results. But there are. The success of modern missions is one of the most wonderful and glorious chapters in the history of the world.

4. We might be excused from preaching the Gospel to the heathen if we were too poor to send it. But we are not. Note the marvelous wealth of this land and of church members.

5. We might be excused from preaching the Gospel to the heathen if we were not responsible for the use of our money. But we are.

6. We might be excused from preaching the Gospel to the heathen if they might be saved in any other way. But they can not.

CONCLUSION.—There is no reasonable excuse.

Pasadena, Cal.

(Sermon Outline.)

Subject:

The Crowning Glory

THOS. L. LOWE.

Text: But far be it from me to glory, save in the cross of our Lord Jesus Christ.—Galatians 6: 14.

INTRODUCTION. — World - wide evangelism is the crowning glory of the church.

1. Evangelism is the crowning glory, for it is the crowning command.
   (a.) It is last.
   (b.) It is highest.
   (c.) It is final.
   (d.) It is perpetual.
   (e.) It is inexorable.

2. Being the crowning command, then, it will ever be the crowning mission of the church.

3. Evangelism is, moreover, the crowning need of the world.

4. Evangelism was the crowning glory of the apostolic church. And, as it was the crowning glory of the church of that age, so it is the crowning glory of the church of this age.

5. But evangelism is the crowning glory because, and supremely because, through it is Jesus revealed as the "Lamb of God that taketh away the sins of the world." Paul knew and taught two things—a world of sin and a mighty Savior for it. He had but one purpose—to get the two together.

CONCLUSION.—And because evangelism is the God-ordered method by which Christ is to be made known and brought near to men as Savior, it is, and ever shall be, the crowning glory of the Church of the living God.

Columbus, O.

(Sermon Outline.)

Subject:

Foreign Missions. Why?

C. O. REYNARD.

Our generation is confronted with tasks grouped under title "Foreign Missions": Evangelistic, medical, educational, social. No lines of race, or national life, recognize as bounding the task. Our generation is justified in asking the question, "Why?"

1. The need of the fields.—Men, our brothers living and dying in abasing sin, dense ignorance, as in Africa, or in civilizations inadequate, as in India; every land that is non-Christian can be, MUST BE, helped, uplifted, by message of Cross.

2. The need of the church.—Needs great objective to keep her life pure. Illustration.—Church of Middle Ages torn by polemics when no foreign missionary spirit. Churches live when they give. Foreign Missions the great challenge which invigorates church.

3. The need of individual Christian.—Our generation living too easily in luxury. Life of Christians needs big tasks. Flaming martyrs lighted ancient world — need men to-day flaming with zeal for unsaved to set our world on fire.

4. "The Lord hath need."—He identifies Himself with human need, "unto them, unto Me." Ancient world in need brought Him here; part of modern world in just such need as existed then; how His heart must ache; would send us in His stead. Loftis wanting to bandage wound in His side, went to Tibet to do it. Right.

My offering is inadequate that does not—meet my share of world's need; —enlarge my church's life and ministry; —express my faith, hope, love as larger than ever before; —indicate my love, allegiance, and obedience for and to my Lord. "As seeing Him —invisible."

Toronto, Can.

(Sermon Outline.)

Theme:

The Great Commission

I. J. SPENCER.

Text: "All authority hath been given unto Me in heaven and on earth. Go ye, etc."—Matt. 28: 18-20.

INTRODUCTION.—Consider these words as introductory to a new dispensation. All nations are invited to the Gospel feast.

1. CONSIDER THE GREAT AUTHORITY.

In Him heaven and earth are united. His authority absolute, universal, merited, acknowledged. The secret of the unity for which He prayed is in making Him first and last, "God over all, blessed forever."

2. CONSIDER THE GREAT SCOPE OF HIS ENTERPRISE.

It comprehends strangers and savages without written language. It extends into deadly climates and hostile territories. Cite Paul, who pushed out among Gentiles and into foreign nations; Carey, Livingstone, and others. We are fruit of foreign missions.

3. CONSIDER THE GREAT PURPOSE OF THE COMMISSION.

To make disciples. To make more disciples. No church designed to receive and not give. Every disciple called to be a missionary.

4. CONSIDER THE WONDERFUL MEANS OF SALVATION.

The Gospel is the power of God to salvation. Faith cometh by hearing the Word of God. The Word is the seed of the Kingdom of God.

5. CONSIDER THE GREAT PROMISE, "I AM WITH YOU ALWAYS."

He is present in the heart of the missionary; in providence and in the Word. His words are spirit and life. He is present to grant love, wisdom, hope, courage, and success.

"If ye abide in Me and my words abide in you ye shall ask what ye will and it shall be done unto you."

CONCLUSION.—Will you accept the Divine partnership and take God as your Companion?

Lexington, Ky.

(Sermon Outline.)

Subject:

The Christ—A Missionary Guest

W. A. FITE.

Text: "Behold, I stand at the door and knock, etc."—Rev. 3: 20.

INTRODUCTION.

Text is addressed to church. It is a part of the letter of our Lord to the Church of Laodicea, which was noted for its lukewarmness, self-satisfaction, and spirit of compromise. The city of Laodicea was noted for its banks, the manufacture of fine, rare garments of glossy black and violet colors, and a school of medicine which made an ointment for the eye. The church trusted more in the banks than the true riches—"gold refined in the fire," more in its woolen clothes than "the white garments" of righteousness, more in its ointments than in "the eyesalve" of Christ.

Same type of churches to-day. The message is for self-satisfied, lukewarm, materialistic churches.

I. A PERSISTENT VISITOR.

The knocking, calling Christ. "Behold I stand at the door and knock if any man hear My voice."

1. The Call of the Christ. "If any man hear my voice."

(a.) That voice to the unchristian is, "COME."—Matt. 11: 28; John 6: 37; Luke 14: 17; Mark 10: 21; Rev. 22: 17.

(b.) That voice to Christian is, "GO."—Matt. 28:19; Mark 16: 15; Luke 10: 3; John 20: 21.

To the self-satisfied Christian or church, doing nothing for the world's salvation, Jesus comes knocking and calling. His knock is for entrance; His call is to go. He promises to be with those who "GO."—Matt. 28: 20.

II. CONDITIONS OF ENTRANCE.

"Hear My voice and open the door."

1. Hear My voice.

It is not as if he stood at the door saying, "Let me come in, let me come in." But he stands there saying, "Go ye into all the world. Go, go, go." Jesus is not a fawning sycophant begging for entrance; he is a manly messenger calling to service. It is not the voice of invitation, but the voice of proclamation; not the voice of entreaty, but the voice of command. He is not a beggar asking favors; he is a King issuing orders. To the unconverted he stands (is nowhere represented as knocking) with outstretched hands saying, "COME." But to the Christian he knocks to give the alarm of the dying world and says, "GO."

2. "Open the door."

(a.) The door of the mind—to understand his will.

(b.) The door of the heart—to sympathize with his plans.

(c.) The door of the will—to execute his orders.

(d.) The door of our homes—that sons and daughters may become missionaries.

(e.) The door of our bank vaults—that the laborers may be paid.

III. THE BLESSINGS BESTOWED.

1. Jesus our guest. "I will come in and sup with him."

If it is an honor to entertain earth's dignitaries and rulers, it is a greater honor to entertain the King of kings and Lord of lords.

2. We are to be His guests. "And he with Me." In the Kingdom to come we shall be guests at the bridal feast of the Lamb.

Paducah, Ky.

(Sermon Outline.)

Subject:

The Paramount Issue

W. S. PRIEST.

Matt. 28: 19-20.

The famous Nebraskan who now occupies the exalted position of Secretary of State once had a great lecture on "The Paramount Issue." The phrase became familiar to all the people. It had to do, of course, with politics, and, while accepted by many in the party to which he belonged, it was rejected by those of the opposite side. But to the Christian the issue that is above every other issue—the "paramount issue"—is the evangelization of the world; and this is true because—

I. IT WAS THE LAST COMMAND OF THE RISEN LORD.

Indeed, it was the last recorded command given by Christ to his disciples after his resurrection. This fact, therefore, enhances its importance. Jesus must have regarded the evangelization of the world as the most sacred and important duty he had to lay upon the heart of his followers, else he never would have given that command just before his ascension. Jesus expected that his disciples would obey him; and since loyalty to the Master is shown by the readiness with which we obey him, we surely can not be regarded as loyal if we refuse to obey him in this respect. It is the will of the Father that the nations be given the Son as his inheritance; but how can this be done if we withhold the Gospel from the nations? It is the paramount issue because—

II. THE SALVATION OF THE INDIVIDUAL CHRISTIAN AND OF THE CHURCH DEPENDS UPON IT.

It was never intended by our Lord that his religion should be a selfish, personal religion. As individuals and as churches we are to save ourselves by helping Jesus save the world. The one distinguishing feature of Christianity is that it is self-propagating. It is the religion of conquest. No real Christian can keep the "good news" to himself. He must tell it to others. That 's why it spread so rapidly during the first centuries. Every disciple was a preacher of the glad tidings. So must it be now. Missions is the very heart and life of the church. Said Alexander Campbell: "The church is, and ought to be, a great missionary society. Her parish is the whole earth, from sea to sea and from the Euphrates to the last domicile of man. A Christian community without missions and missionaries would be a solecism in creation, and a gross deviation from the order, the economy, and the government of the universe." That the growth and prosperity of any congregation depend upon its interest in the work of the Gospel in the regions beyond is a truth so obvious as to need no argument. Says Doctor Pentecost: "He must be a blind

student of the providential order and the spiritual economy of the Kingdom of God who does not see that all the ultimate home interests and prosperity of the church—even her very existence—are dependent upon the measure of active interest we take in the success of our mission work abroad." Finally—

III. THE MILLENNIUM WILL NOT COME UNTIL CHRIST IS MADE KNOWN TO ALL THE NATIONS.

Our Lord said, "And this gospel of the Kingdom shall be preached in all the world for a witness unto all the nations; and then shall the end come." This probably had a limited meaning, but is rightly applied to the larger, fuller preaching of the Gospel to all the nations. This is the sole business of the church. The church is not a social club nor a literary society. It is the divine organization by which the world is to be evangelized. O, beloved, the "day of opportunity" is upon us! Shall we arise in the strength of Jehovah and go forth to the conquest of the world for Christ? Let us be seeking out young men and women who shall offer themselves for service at home and abroad. Let us persuade our men of wealth that the paramount issue is not a question of politics, nor of business expansion, but it is the preaching of the Gospel to the ends of the earth. Let each disciple of Jesus share in the seed-sowing and the harvest will be reaped as certainly as that God reigns and his adorable Son shall become the King of kings and Lord of lords.

"I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting here below,
Sometime, somewhere."

Wichita, Kan.

(Sermon Outline.)

Subject:

The "Go" of Christ

GEORGE DARSIE.

Mark 16: 15; Matt. 28: 19-20.

I want to emphasize the word "go." We too often step over that little word in Christ's last commission. We hasten to emphasize the commands to believe, repent, and be baptized. And they ought to be emphasized. We emphasize the necessity of church edification in the last commission. And that, too, ought to be emphasized. We give due importance to the promise, "Lo, I am with you alway, even unto the end of the world." And how necessary that is also. But "go" stands at the head of all of them.

I. WHAT IT MEANS.

1. The authority of Christ. If His authority commands it, our loyalty must obey it.

2. Love of Christ.—As Jesus hung upon the cross he saw the perishing nations and races of men. For them all he died. And now to them all he sends the message of his salvation.

3. Aggressiveness of Christ.—We must catch the aggressive spirit of our Lord and feel in our hearts the enthusiasm of the great campaign of world-wide conquests.

4. Universality of Christ.—Jesus is a world-Savior, and will be satisfied with nothing but world-conquest. Christianity is destined to be the religion of the whole world.

II. WHOM IT MEANS.

It meant originally the apostles. Through them it reached to the early disciples. Through them it means all disciples now, the church of to-day.

1. You must Either Go or Send.—If you can not fulfill the command in person, then help someone else to do it. You are just as truly saying "go" when you enable someone else to go as if you went yourself. And the more liberally you give, the louder you say it. Some are saying it very softly, indeed. Others are not saying it at all. Still others are saying it with gratifying earnestness.

2. We Need to Say It Louder Every Year.—The needs of the field are many.

3. The Blessing of Saying It.—It comes back to us in spiritual enrichment. The reflex benefit is rich beyond description.

Terre Haute, Ind.

(Sermon Outline.)

Subject:

The Gospel Preached to Abraham

A. McLEAN.

Text: And the Scripture foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, "In thee shall all nations be blessed."—Gal. 3: 8.

"Scripture" is used here for the author of Scripture. The foresight ascribed to Scripture belongs to God.

It will be seen that there was nothing partial or exclusive in this promise. It was for all nations and for all times. Let us note—

I. THE EXACT IMPORT OF THE PROMISE.

The blessing contemplated is that of justification by faith, and includes a title to pardon and peace and eternal life. This blessing is opposed to the curse spoken of in the following verses.

II. GOD HAD A PURPOSE OF MERCY TOWARD THE GENTILES.

This purpose included their justification on the same grounds as the Jews. The Jewish economy was particularistic; the Christian is universal. In Christ all are one. There is neither Jew nor Gentile. There is no distinction between Jew and Greek.

III. THE WAY OF SALVATION IS THE SAME IN BOTH DISPENSATIONS.

It is by faith. The Old Testament saints were saved by their faith in the Lamb slain from the foundation of the world. The Levitical statement was typical of the true method of salvation.

IV. GOD'S GRACIOUS PURPOSE WILL BE ACCOMPLISHED ONLY WHEN THE WHOLE WORLD HAS BEEN BLESSED IN JESUS CHRIST.

Not until then can our Lord see of the travail of his soul and be satisfied. This is or should be a compelling motive with all Christians to give the Gospel to all mankind.

(Sermon Outline)

Vital Features of New Testament Missions

INTRODUCTION.—Authorized by Christ and illustrated by his example.

I. IMPORTANT GENERAL VIEWS.
1. World-wide in scope.
2. Every New Testament writer a Foreign Missionary.
3. Because of their inspiration, their methods under divine guidance, and with God's approval.
4. Bringing in the Kingdom the passion of the Apostolic Church.

II. PRACTICAL PRINCIPLES IN THEIR METHOD.
1. Workers carefully selected and specially trained.
2. In these features apostles were specially interested and active.
3. They had full confidence in the efficiency of this program.
4. First Christians zealous in making the work a success through their liberality.
5. Difficult problems were carried up to God for solution.

III. SOME LESSONS FOR OUR TASKS.
1. We must keep their magnitude before our eyes and in our hearts.
2. Let us not falter, for "Our sufficiency is of God."
3. Let us always strike the keynote of apostolic workers, "Rejoice always."
4. Look to our fields for the signs of promise.

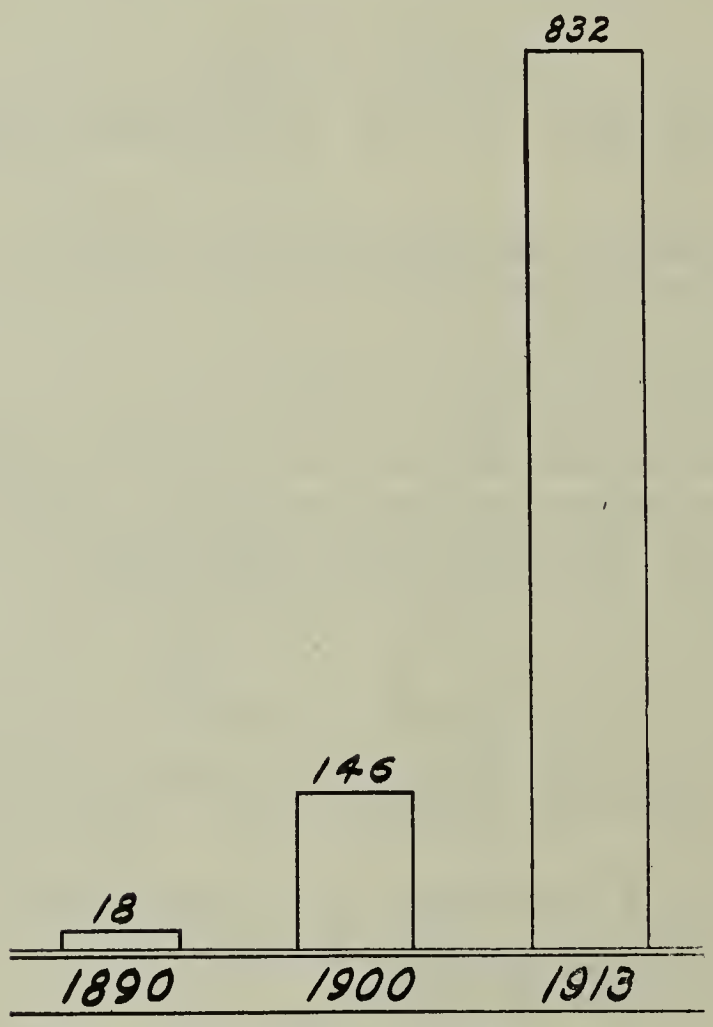
CONCLUSION.—Love the greatest thing in the world as God sees it, and therefore in our task it should be the motive leading us to the victory of faith which overcomes the world.

College of the Bible. B. C. DEWEESE.

PART II

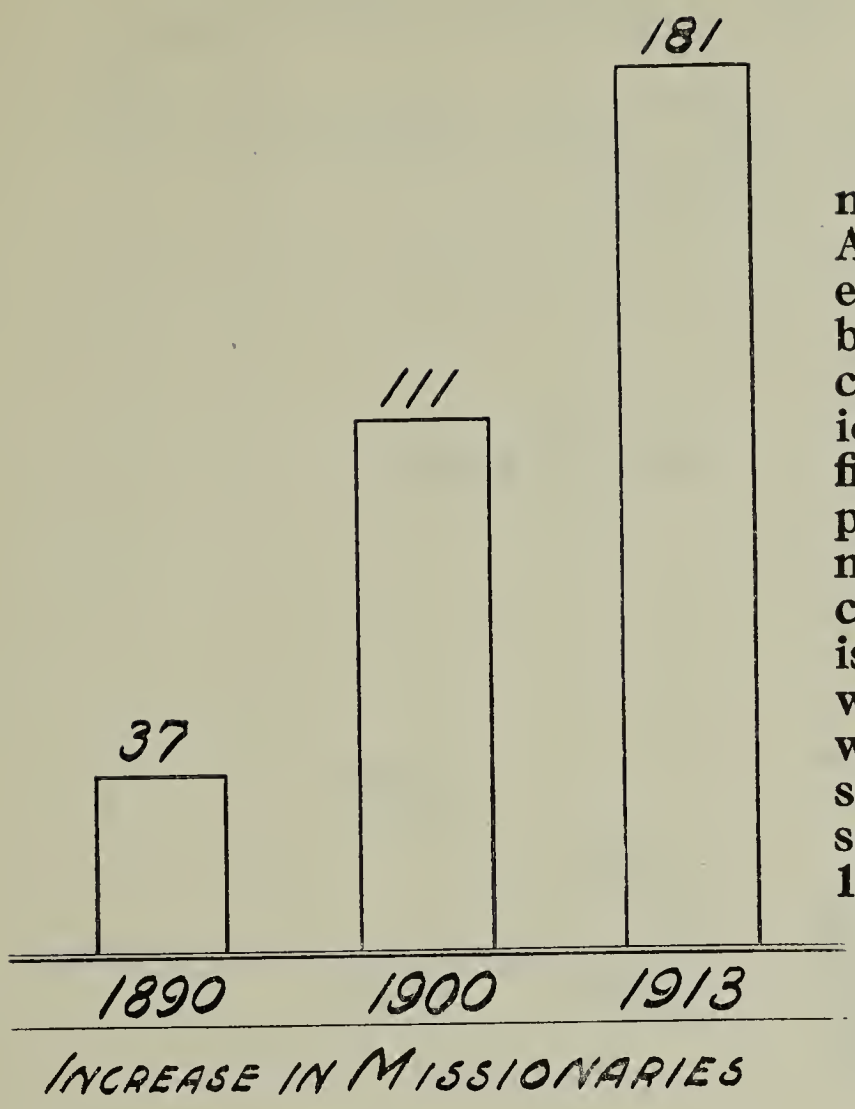
The Foreign Society

Growth of the Foreign Society Diagramed



INCREASE IN NATIVE HELPERS

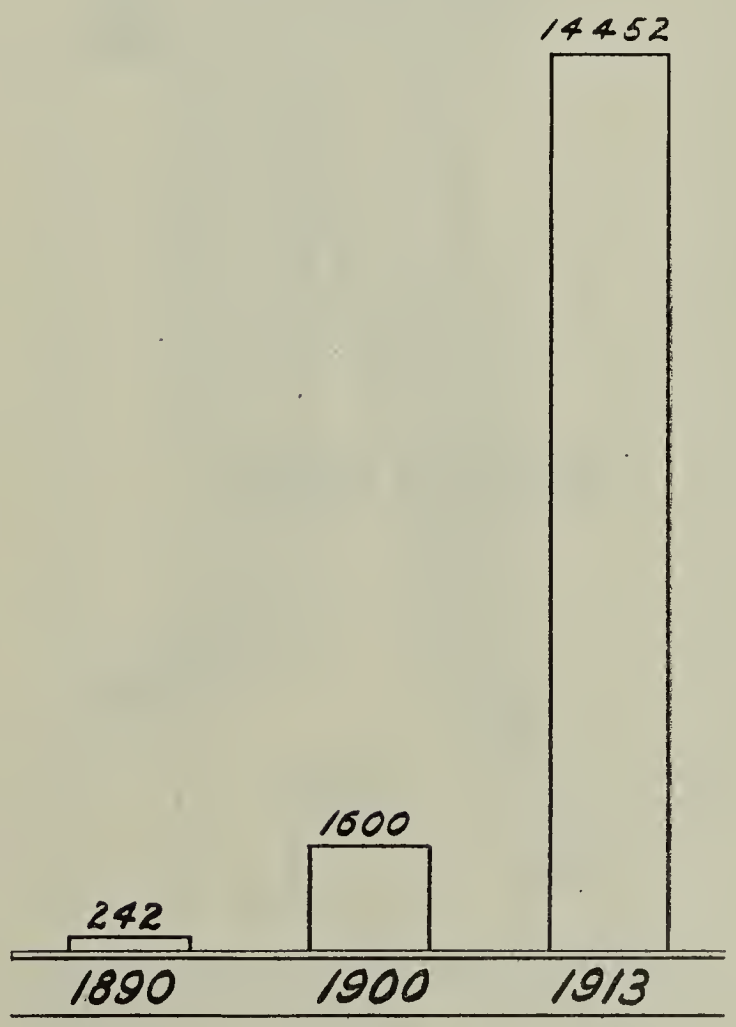
The native preacher is very effective. He understands the customs of his own people and speaks their language from childhood. He lives the simple life of the native. His dress, his manner, his customs are the same. And the native preacher has not attained to the habits of Western civilization and lives cheaply. His salaries are from $50 to $300 a year. A Chinese evangelist gets $75 a year; one in Africa, $50 a year. These all contribute generously from their living to the work of the mission.



INCREASE IN MISSIONARIES

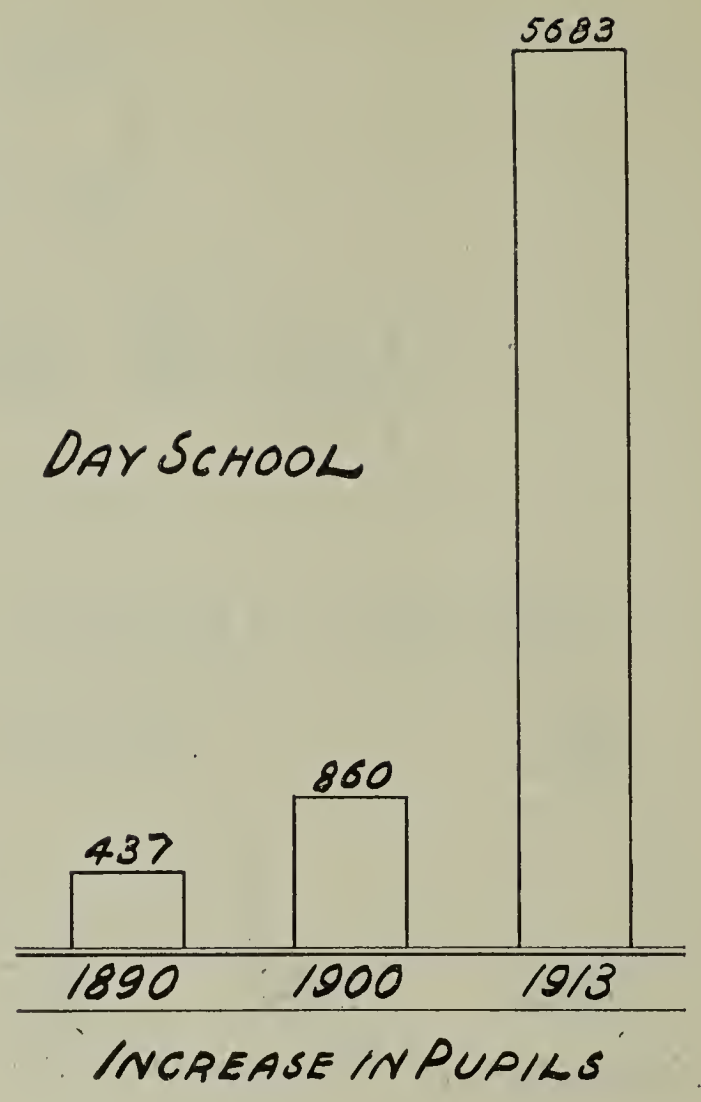
The gain in missionaries is not as large as we had hoped. A number have passed to their eternal reward. Some have broken in health and were compelled to return to America. As the work grows on the field, it requires more to support it. The large army of native helpers requires increased outlay. And then it is difficult to find missionaries well equipped to do the work we have in hand. Last year sixteen new missionaries were sent out. The number is now 181.

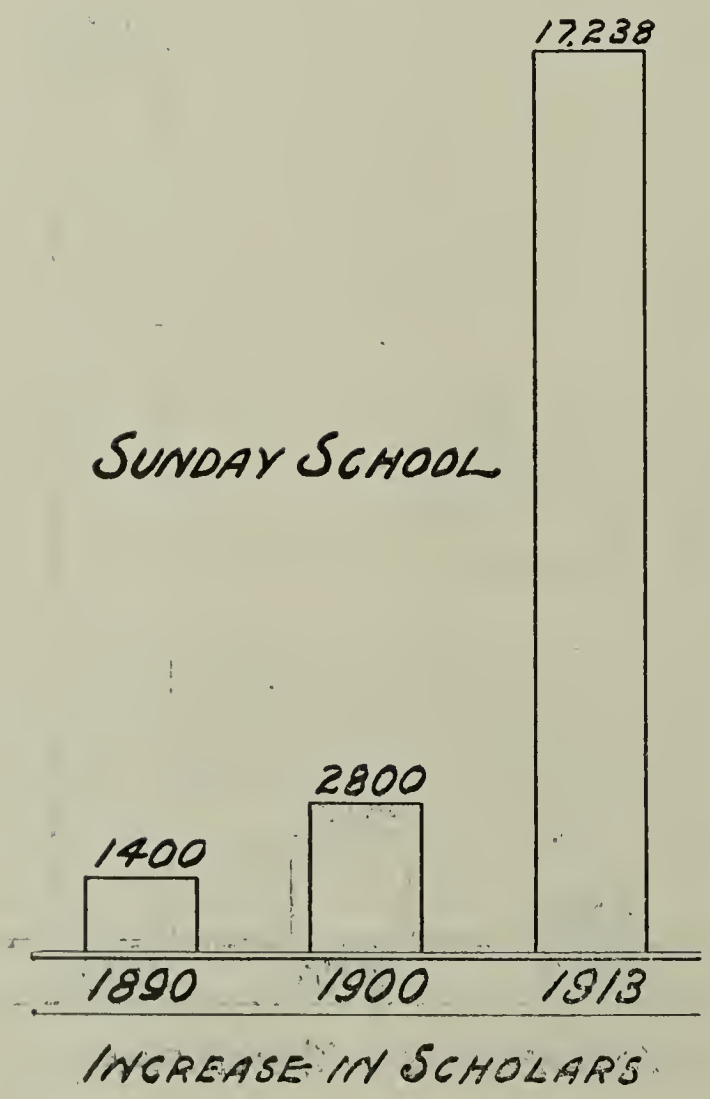
The church membership on the field grows faster than the membership at home. Look at the great gains since 1900, or in thirteen years. Years of preparation were necessary. Now, then, to rapid increase, if we are able to follow up the work. The success of the work is one of the embarrassments. The infant churches must be cared for. Last year there was an increase of 20 per cent. The years to come may show even greater enlargement. Let us believe in God and the power of his gospel and press forward.



INCREASE IN MEMBERS

The Foreign Society conducts 107 schools and colleges in foreign lands, in 54 buildings, valued at $211,825. Mark the large increase in pupils in thirteen years. Education is an essential feature of the Foreign Missionary enterprise. From the first the Society has recognized the supreme importance of developing this department of its work. Note we have an attendance of 5,683 in our schools. This is a great army.

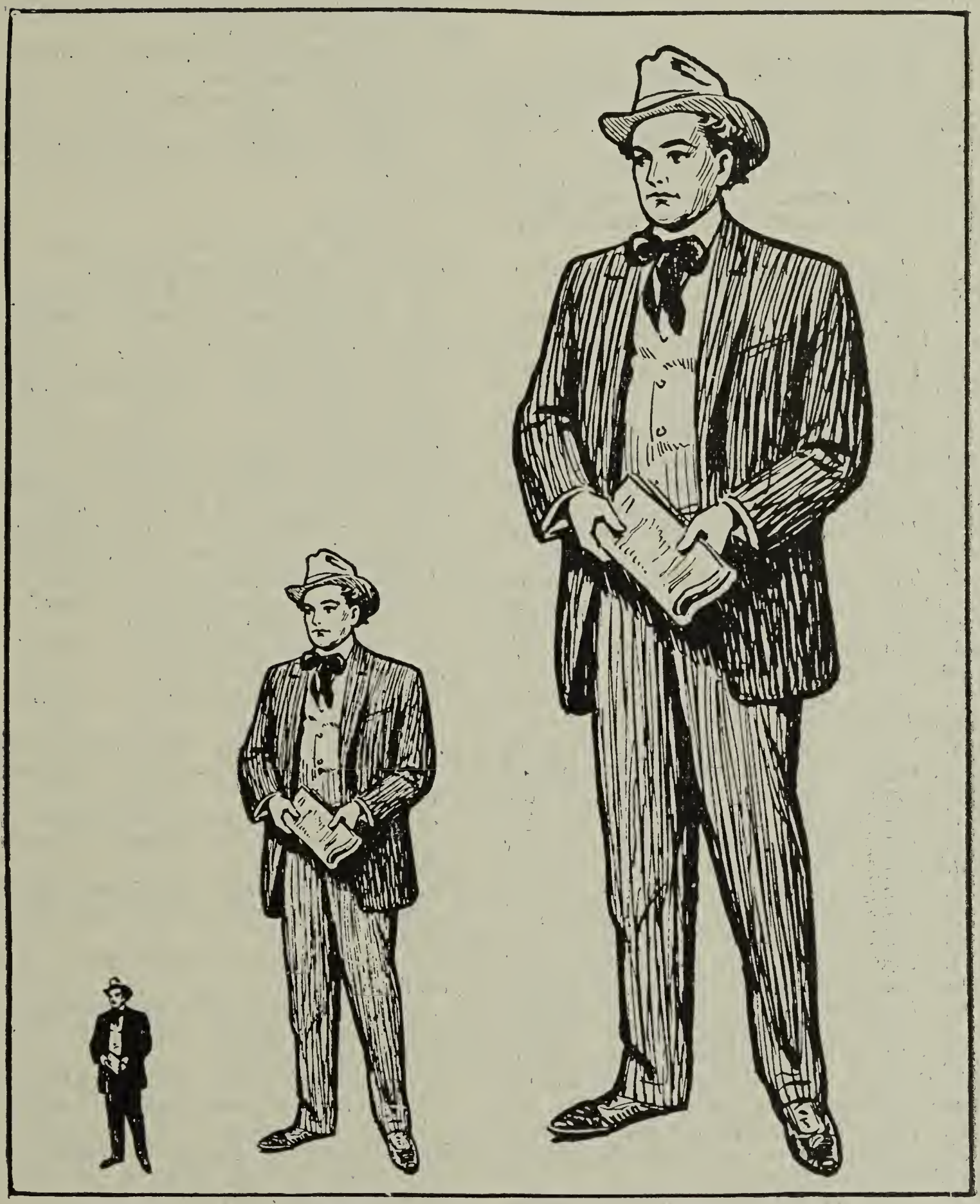




Our missionaries have established 250 Sunday-schools on the mission fields, and the attendance is 17,238. The school of to-day will be the church of to-morrow. This is an important evangelizing agency. Note, please, the rapid increase. The enlargement in thirteen years has been most encouraging. The increase for the past ten years shows 166 per cent. We could plant many more if we had more workers.

Growing In Strength

The Society has lost in receipts only six years in 38



1882	1897	1913
$25,063	$106,222	$434,183

The above illustrates the growth of the receipts of the Foreign Society from 1882 to 1913. Quite an increase. The growth must continue. The Foreign Society has not yet come to its full power. Let us grow to $500,000 this year.

FOREIGN SOCIETY CATECHISM

Question. What is the purpose of the Foreign Society?

Answer. It is to make disciples of all nations.

Q. When was the Foreign Society organized?

A. Louisville, Ky., October, 1875.

Q. Where does the Society do work?

A. In India, China, Japan, Philippine Islands, Cuba, England, Norway, Sweden, Denmark, and Africa.

Q. How many missionaries on the field?

A. The number is 181 American and English missionaries, and 832 native helpers.

Q. How many baptisms do our missionaries report?

A. For last year 2,958, about 500 more than for the year before.

Q. Does the Foreign Society conduct medical missions?

A. Yes.

Q. How many medical missionaries and how many hospitals are supported?

A. There are 15 medical missionaries and 30 hospitals and dispensaries.

Q. How many patients were treated last year?

A. The number was 160,716, a gain over the previous year of 7,429. The number treated is an average of 440 for each day and about 18 for each hour in the day, the whole year through.

Q. Does the Foreign Society do educational work?

A. Yes, it conducts 106 schools and colleges, with an attendance of 5,683, and of this number 283 are preparing for the Christian ministry.

Q. Does the Foreign Society own any buildings for educational work?

A. Yes, 54, valued at $211,825, an increase over the previous year of $33,170.

Q. What is done for orphans?

A. The Society owns three orphanages, valued at $9,000, and supports 175 orphans.

Q. Have any churches been organized?

A. Yes, 147 churches on the foreign field, with a membership of 14,452, a net gain the past year of 884. There are 138 church buildings, valued at $223,664.

Q. Have Sunday-schools been started?

A. Yes, there are 250 schools, with a membership of 17,238.

Q. What is the whole property valuation on the foreign field?

A. The missionaries report $853,706. It will no doubt soon reach a million.

Q. Are there any fees or income on the foreign field?

A. Last year the medical fees amounted to $10,958; the school fees to $7,367; total fees, $18,325. The total income on the fields, including missionary offerings, self-support, etc., amounted to $58,261, or more than all of the administration expense of the Society.

Q. How many churches gave to Foreign Missions last year?

A. The number was 3,122, a gain of 151 over the previous year.

Q. How many Sunday-schools contributed?

A. The number was 4,051, a gain of 70.

Q. How much did the Sunday-schools give?

A. $92,853.

Q. How much have they given since Children's Day was inaugurated?

A. The total amount is $1,201,904.

Q. What is the amount of individual offerings for last year?

A. $101,376, an increase of $16,259.

Q. What amount was received on the annuity plan?

A. From this source the Society received $49,386, a gain of $18,186.

Q. What is the total amount received by the Annuity Fund from the first?

A. Since 1879, when the Annuity Fund was started, the amount received is $508,801, and the fund continues to grow.

Q. What was received by bequests?

A. $8,468, a gain of $4,379.

Q. What were the total receipts of the Foreign Society last year?

A. The whole income was $438,183, a gain of $33,454.

Q. How much has the Foreign Society received since its organization, thirty-eight years ago?

A. The amount reaches $5,274,047.

Q. How many Living-links in the Foreign Society?

A. The total number, including churches, Sunday-schools, and individuals, is over 150.

Q. Were any missionaries sent out last year?

A. Yes, sixteen new missionaries, the largest number in any one year in the history of the Society.

Q. Have any missionaries died recently?

A. During the past year R. Ray Eldred and wife have died in Africa, and Mrs. Frank Garrett, of China, has passed away.

Q. When is the offering for Foreign Missions in the churches?

A. The churches make their offering the first Sunday in March, and the Sunday-schools make their offerings the first Sunday in June.

Q. What is the watchword for this year?

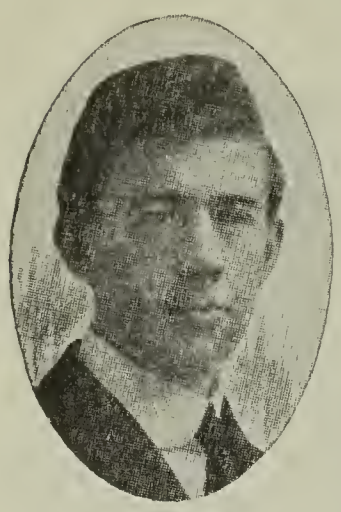
A. The watchword is, "$500,000 by September 30, 1914."

Steady Growth

The following table shows the record of the Foreign Society for the past thirty-eight years. These are cheering figures. We have every reason for thanksgiving. This showing must be carefully studied to be fully appreciated.

Year	No. of Contributing Churches	Amount Contributed by Churches	No. of Contributing Sunday-schools	Amount Contributed by Sunday-schools	Total Amount Contributed	Missionaries	Native Helpers	Total Missionary Force
1876	30	$20 00	.....	.....	$1,706 35	2	.....	2
1877	41	548 18	2	.....	2,174 95	2	.....	2
1878	68	565 03	47	$195 10	8,766 24	5	.....	5
1879	209	1,881 73	52	210 26	8,287 24	9	.....	9
1880	324	2,723 09	69	246 02	12,144 00	10	.....	10
1881	217	1,637 54	198	750 00	13,178 46	13	.....	13
1882	524	4,940 77	501	2,175 00	25,063 94	11	.....	11
1883	473	4,764 95	516	3,205 00	25,004 85	19	1	20
1884	585	7,189 90	699	4,125 00	26,601 84	22	3	25
1885	648	7,191 00	787	5,125 00	30,260 10	26	7	33
1886	653	7,004 32	820	6,035 00	61,727 07	31	13	44
1887	774	10,304 73	1,064	10,513 00	47,757 85	32	13	45
1888	990	15,181 72	1,217	15,662 00	62,767 59	37	23	60
1889	1,038	17,214 67	1,417	19,123 00	64,840 03	43	27	70
1890	805	13,505 88	1,251	17,765 00	67,750 49	53	28	81
1891	991	18,000 63	1,511	21,411 00	65,365 76	58	34	92
1892	1,355	24,259 85	1,452	22,907 00	70,320 84	63	37	100
1893	1,208	23,818 49	1,571	18,690 00	58,355 01	65	44	109
1894	1,806	30,679 63	2,276	23,486 00	73,258 16	66	55	121
1895	2,403	36,549 99	2,525	27,553 00	83,514 16	68	66	134
1896	2,459	39,902 00	2,605	28,418 00	93,867 71	76	67	143
1897	2,586	39,568 28	2,810	30,027 00	106,222 10	87	77	164
1898	2,907	45,650 20	3,180	34,334 00	130,925 70	93	108	201
1899	3,051	57,781 00	3,187	39,071 00	152,727 38	98	131	229
1900	3,067	65,964 00	3,260	42,705 00	180,016 16	111	146	257
1901	2,762	62,007 00	3,216	42,841 00	171,898 20	111	160	271
1902	2,822	68,586 00	3,365	48,116 00	178,323 68	115	223	338
1903	2,825	79,785 00	3,310	51,630 25	210,008 68	117	290	407
1904	2,915	89,545 01	3,532	56,832 47	221,318 60	143	295	438
1905	2,834	95,500 00	3,552	61,817 60	255,922 51	154	312	466
1906	3,178	109,018 00	3,638	66,809 65	268,726 00	154	333	487
1907	3,415	123,468 00	3,785	77,158 73	305,534 54	155	410	565
1908	3,457	128,347 00	3,742	75,180 20	274,324 39	167	594	761
1909	3,396	146,081 00	3,775	77,199 24	350,685 21	170	634	804
1910	3,227	138,098 48	3,864	90,251 82	360,712 92	170	761	931
1911	3,023	139,501 20	3,787	83,041 35	379,082 03	169	759	928
1912	2,971	135,835 49	3,981	92,751 92	400,728 44	172	1085	1256
1913	3,122	129,871 00	4,051	92,853 00	**434,183 00**	181	832	**1013**

MISSIONARIES WHO HAVE ENTERED THE SERVICE DURING THE PAST YEAR



E. A. Johnston,
Africa

Mrs. E. A. Johnston,
Africa

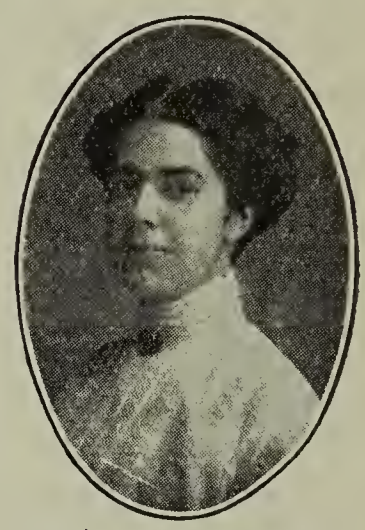
W. L. Burner,
Cuba

Mrs. W. L. Burner,
Cuba

H. P. Shaw,
China

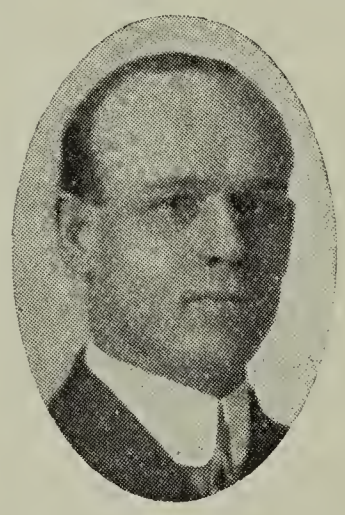
Mrs. H. P. Shaw,
China

J. E. Moody,
India



Mrs. J. E. Moody,
India

C. H. Plopper,
China



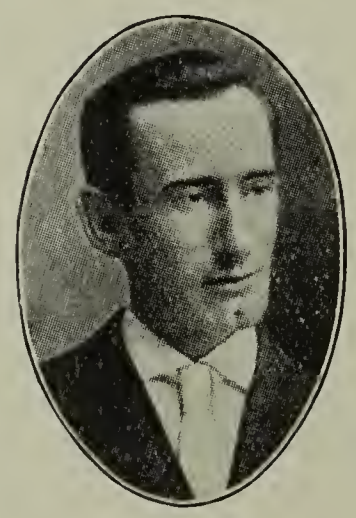
W. H. Scott,
India

Mrs. C. P. Hedges,
Africa

Miss Lulu Snyder,
China

Dr. W. H. Frymire,
Africa

Miss Winifred Brown,
Tokyo, Japan



A. G. Saunders,
Laoag, P. I.

Cut not available

Miss Apperson,
Africa

Never Before

Never before were there so many doors open to the gospel. In China the church has the greatest opportunity she has had since Pentecost. The new Republic is in full sympathy with the missionary enterprise, and has granted religious liberty to all the people. In Africa the chief difficulty arises from the marvelous success of the work. The missionaries are unable to teach the inquirers and the converts the right way of the Lord, so numerous are they. What is true in these fields is true in other fields as well. The loving favor of our God is resting in fullest measure upon every department of the work. He it is that is opening the doors and bidding us enter. If we would be loyal to Him, we must obey.

Never before were there so many obligations resting upon the Society. Field after field has been entered, and station after station has been opened, and missionaries have been engaged and sent out under what appeared to be the manifest leading of the Divine Spirit. The chapels, schools, hospitals, dispensaries, orphanages, printing presses, and homes now in existence must be maintained. We must meet our obligations to the missionaries we have sent out and to those on the fields whom we have led to Christ. We must do this if we would greatly honor our Lord.

Never before did the Foreign Society have so many missionaries on the field; and never before was all the work so large. We ought to be thankful and provide larger things.

Never before were we as a people so well able to carry on the work in all parts of the world. There are more churches, and a larger membership, and much greater wealth than in any previous year. The vast increase in our resources has its lesson for us. Where much is given, there much shall be required.

The March Offering this year should be by far the largest in our history. More churches should give, and their offerings should be on a larger scale than ever before. The March Offering should yield not less than $200,000 from the churches alone. This should be the very least the Society should receive this year from that source. If the churches reach this amount there will be no trouble in reaching $500,000 for Foreign Missions this year.

GAINS OF THE FOREIGN SOCIETY FOR THE PAST YEAR

Gain—In total receipts, $33,454.
Gain—In contributing churches, 151.
Gain—In contributing Sunday-schools, 70.
Gain—In Sunday-school offerings, $102.
Gain—In Individual offerings, $16,259.
Gain—In Annuity Gifts, $18,186.
Gain—In Bequests, $4,379.
Gain—In miscellaneous Gifts, $1,592.
Gain—In new Living-links, 37.
Gain—Of 536 baptisms.
Gain—Of 16 new missionaries.
Gain—Of 7,492 in-patients treated.
Gain—Of 7 new schools.
Gain—Of 291 in school attendance.
Gain—Of 20 new school buildings.
Gain—Of $33,170 in value of school property.
Gain—Of 884 in local church membership.
Gain—Of $2,457 in medical fees.

Where the Money Went

The following is a statement of where the money was spent on the mission fields during the past year:

China	$96,112 17
India	67,673 09
Japan	62,403 34
Philippine Islands	53,202 75
Africa	38,083 82
Tibet	11,505 25
England	9,189 31
Cuba	5,675 48
Scandinavia	4,416 52
Hawaii	2,312 00
Turkey	227 05

More was spent in China last year than in all the fields in 1896, or seventeen years ago.

The Names of Those Who Died in the Service

"Greater love hath no man than this, that a man lay down his life for his friends."

INDIA.

Miss Sue E. Robinson.
Miss Hattie L. Judson.
E. M. Gordon.
G. L. Wharton.

JAPAN.

Mrs. Josephine W. Smith.
Charles Elias Garst.

CHINA.

Mrs. Carrie Loos Williams.
Albert F. H. Saw.
Edwin P. Hearnden.
Mrs. Edwin P. Hearnden.
Thomas J. Arnold.
C. E. Molland.
Mrs. Frank Garrett.

AFRICA.

Dr. Harry C. Biddle.
Miss Ella C. Ewing.
R. Ray Eldred.
Mrs. R. Ray Eldred.

TIBET.

Dr. Z. S. Loftis.
Dr. Susie C. Rijnhart-Mayes.

DENMARK.

Dr. A. O. Holck.

ENGLAND.

Mrs. Mary B. Moore.
Marion D. Todd.

"These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth."

Ten Leading States

The contributions from the ten leading States for Foreign Missions last year were as follows:

Ohio	$47,559	California	$21,882
Kentucky	45,802	Michigan	16,871
Missouri	36,307	Iowa	15,502
Illinois	34,177	Nebraska	15,106
Indiana	32,508	Pennsylvania	11,437

TAKING THE OFFERING

C. R. HUDSON.

Taking the offering is to missions what the harvest time is to farmers. It is the goal toward which they have been working in the past.

A glorious harvest must be preceded by the careful preparation of the soil, by the sowing of well-chosen seed, by the cultivation of the growing crop; then, when the harvest time comes, by laying aside everything else and calling out all the forces, and never resting until the golden grain is safely stored in the missionary elevators in Cincinnati.

Sometimes it is a good way to find out how to do a thing by first deciding how not to do it.

First—Do n't put off preparation for the offering until the appointed day comes, but take the literature and the envelopes sent out by the Society, write the name of each member of the family on a small envelope, then enclose all in a larger envelope and send to the homes in the church by helpers ten days or two weeks before the appointed day.

Second—Do n't forget the children. They will appreciate seeing their names written by some one else and to know that they can have fellowship with the father and mother in this great work. Begin early to train for missions. The race-horse man takes his colts onto the track as soon as they can walk. So, if you would win the race in missions, begin with the children.

Third—Do n't neglect the scattered disciples. In the community of every organized church there are a number of Christians who will not identify themselves with the local congregation. They will not move their membership from the old home church. They expect to be buried there. As a result the spirit dies before the body. A good way to save them spiritually is to enlist them in the missionary work.

Fourth—Do n't apologize that you are going to take an offering for missions, but announce with great delight the day of the offering and speak of it as one of the high days of the church's calendar.

Fifth—When the great day arrives and the worship is over and the sermon is preached, do n't extend the invitation and sing a hymn, but without music and without singing let the regular trained force of deacons take the offerings. On their return to the pulpit, with the congregation in the attitude of worship, thank God for the measure of the Spirit of Christ that is in the hearts of the people for the splendid offering that has been made and pray God's blessing to rest upon it as it goes forth upon its splendid mission of helping to save the world.

Pomona, Cal.

About Sending Offerings

1. The offerings should be sent promptly. This is most desirable. Some offerings are held for many months, when the donors suppose their gifts have been promptly sent on their mission of helpfulness. Other gifts are made for Foreign Missions which, for one reason or another, are never forwarded.

2. Care should be taken to give the local name of the church, as Mt. Pleasant, Corinth, Sixth Street, etc., when different from the postoffice.

3. Friends are requested also to state definitely whether the money is from a church, a Sunday-school, an Endeavor Society, or an individual. We keep separate accounts with each of these, and it is important that each receive proper credits. A little care in this matter will avoid misunderstanding and save time and correspondence.

4. When money is sent for a special object or on a pledge, or on a Life Membership, or Life Directorship, the fact should be so stated. This will help the Treasurer in his accounts.

5. And in all let us heed the apostolic injunction, "Not slothful in business, fervent in spirit, serving the Lord."

6. The offerings should be sent to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio, who will at once return a proper receipt. Money should be sent by bank draft, postoffice order, express order, or registered letter. Please do not send currency, as bills or silver coin, in a letter without registering.

PART III

Missionary Training

A New World Challenge

The progress of Christianity during the past ten years can not be paralleled except in apostolic times. A day of amazing significance is upon us. The world has never before witnessed anything like it. We can hardly believe our eyes. We are in the midst of a new "fullness of time."

World conditions are most favorable for Christ to enter into his own. Our own country has come to a new consciousness. We think of other lands as neighbors. New ideals are before us. A more Christly spirit is upon us. We see the world in a new light.

The Far East has been aroused from its slumber of ages. The sleep has been so long that the light of the new day half blinds her. Japan hungers for a better national life. She is more conscious of her limitations than at any time in her age-long history. Many of her most thoughtful men know that the gospel, and the gospel alone, will meet her imperative needs. God has granted us far more than we dared to hope for China. As goes China, so will go the world, is the belief of many. All India is vibrant with Christian thought and aspiration, while certain evidences of disintegration are clearly seen at the very heart of Brahmanism. The prospect of her schools being increased in the not distant future is another sign of Christian progress. It is also another prophecy of the certain death of her heathenism. The Turk is humiliated in the eyes of the world. The present-day Africa is a new and forceful challenge.

Look where you may in the family of nations, and the appeal for light and life and guidance is overwhelming and compelling. As churches of Christ the gospel has been committed to us in trust. Let us look well to our stewardship.

Making Advances

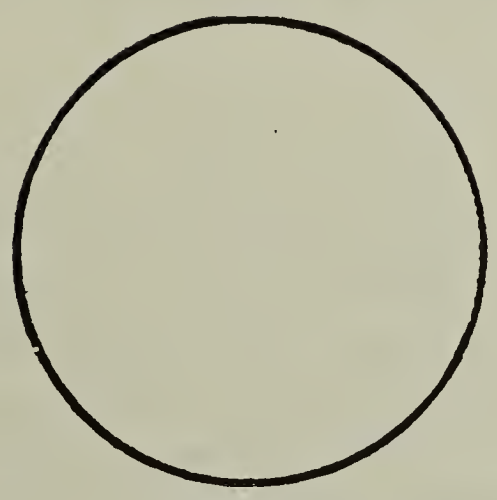
He may run that readeth.—*Habakkuk 2:2*

PROGRESS OF THE WORLD'S EVANGELIZATION

1800

1900

1912



WHEN?

THE WHITE IN CIRCLES SHOWS PROPORTION OF PROFESSING CHRISTIANS

From 1800 to 1900 the increase is illustrated by the diagrams. The membership in the foreign fields doubled in twelve years following 1900. The world task can be accomplished by 2000 if every Christian does his duty. Mark the progress being made and be encouraged.

The Testimony of Four Presidents

President Harrison (after a speech by Miss Singh, an Indian convert, at the New York Ecumenical Conference), "If I had had a million dollars and had invested it all in missions and this was the only result, I should not want my money back."

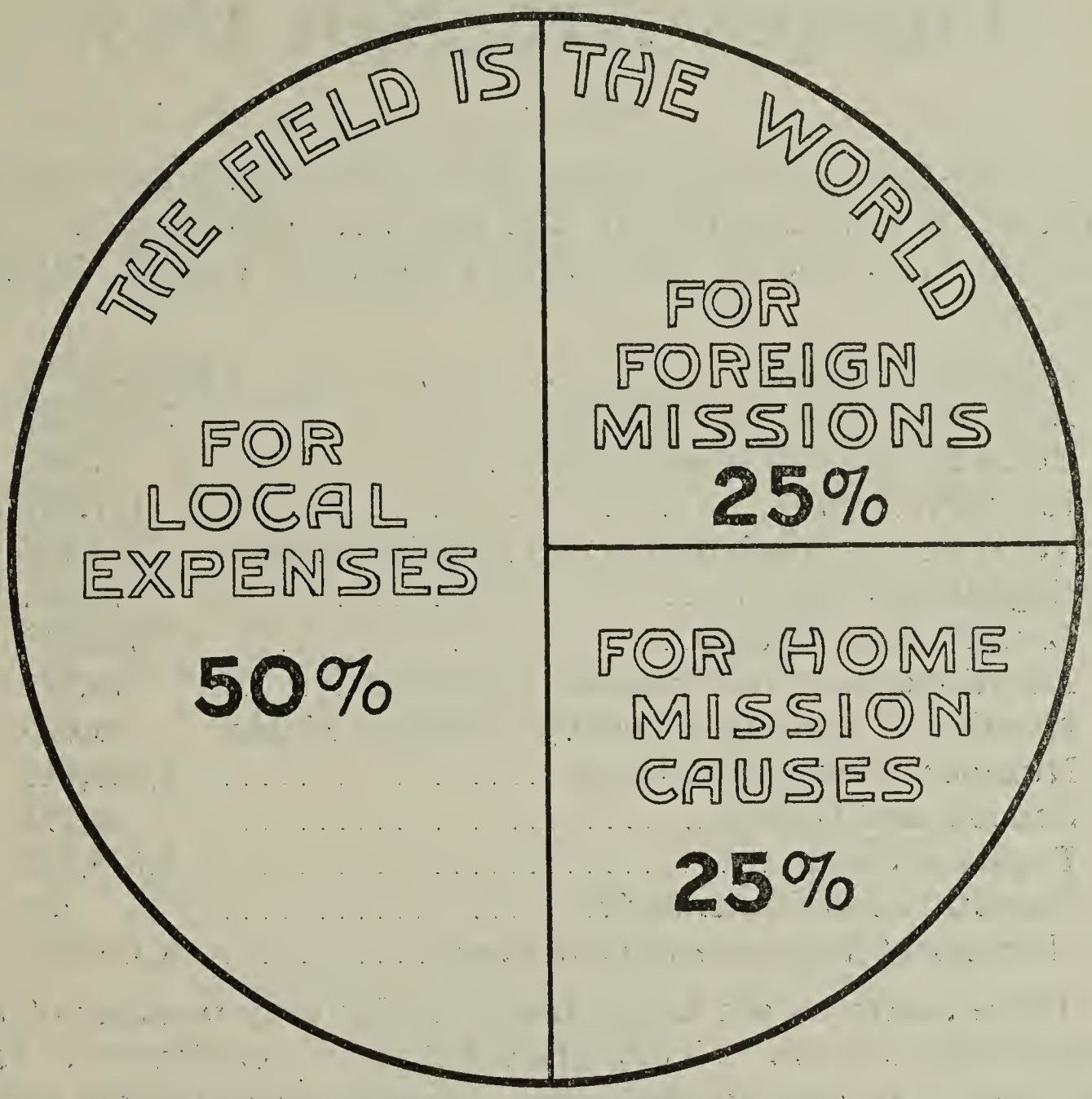
President Roosevelt: "When I came back, I wished it had been in my power to convey my experience to those people, often well-meaning people, who speak about the inefficiency of Foreign Missions. I think if they could have realized but the tenth part of the work that had been done they would understand that no more practical work, no work more productive of fruit for civilization, could exist than the work being carried on by the men and women who give their lives to preach the gospel of Christ to mankind."

President McKinley: "Who can estimate their value (missions) to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity and brought nations and races closer together. They have made men better. They have increased the regard for home and strengthened the sacred ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government."

President Taft: "Until I went to the Orient I did not realize the immense importance of Foreign Missions. No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government. In the progress of civilization you can not over-estimate the immense importance of Christian Missions. If in China to-day you try to find out what the conditions are in the interior, you consult in Peking the gentlemen who are supposed to know; and where do you go? You go at once to the missionaries."

A MISSIONARY IDEAL

For the Local Church



AS MUCH FOR OTHERS AS FOR OURSELVES

The above diagram hangs on the wall of the Third Church, Danville, Ill. The pastor, J. A. Barnett, is striving to bring the church up to this ideal. The goal embodied in the diagram is one of the slogans of the Laymen's Missionary Movement, and all over the world churches are striving to reach this ideal. Some have reached it and others have gone beyond. No one can deny that a church should do as much for others as for itself. Is it not reasonable that of the fifty per cent thus set aside for missions one-half of it should go out to the lands beyond, where one hundred million people have never had the opportunity of believing on Christ?

Why not have this as the ideal for your church?

Figures Are Not Dry

The figures reflecting the growth of the missionary interest of the world read like fiction, but they are bedrock facts. The following are some of the world Protestant Foreign Mission statistics:

Annual Income	$30,404,404
Annual Income on the Fields	7,902,256
Total Number of Missionaries	24,902
Native Workers	111,862
Total Force, Missionaries and Native Workers,	135,954
Organized Churches	15,396
Church Membership	2,644,170
Additions from Heathenism Last Year	116,071
Number of Sunday-schools on Mission Fields,	30,605
Number in Sunday-schools	1,488,019
Schools and Colleges	34,795
Pupils in Same	1,670,147
Hospitals and Dispensaries	738
Number of Treatments Last Year	6,128,220

These statistics are taken from the January number of the "Missionary Review." They are a valuable compilation. It is gratifying to be able to state that the number of church members in the non-Christian world has about doubled in the past dozen years. In 1900 there were 1,321,561 church members. Now, as above stated, there are 2,644,170.

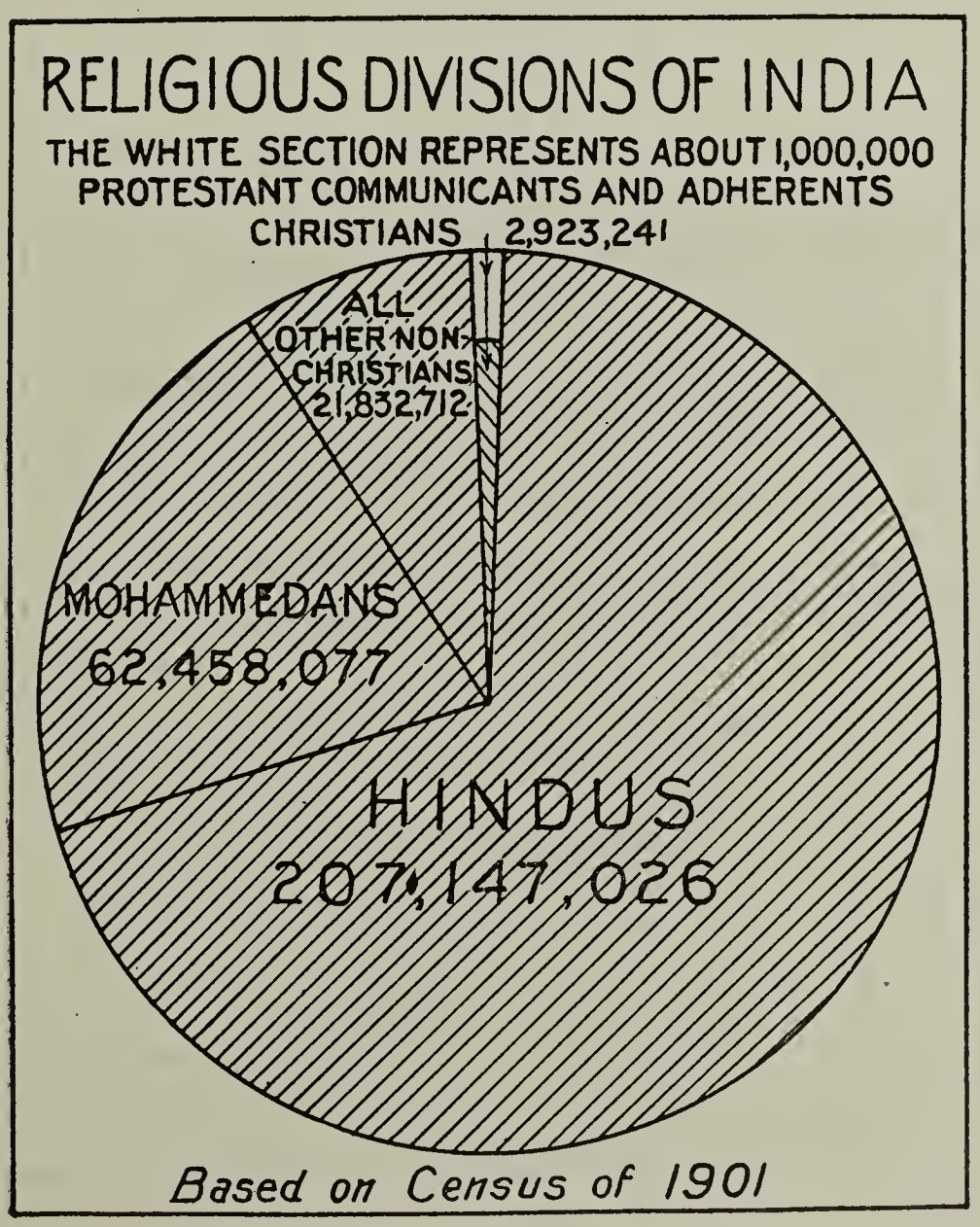
The growth has been wonderfully encouraging in every particular. In 1900 the total income of all societies in Christendom amounted to $14,763,620. In 1912 the total income was $30,404,-404, or more than double. The whole number of missionaries in 1900 was 15,019. To-day there is an army of 24,092, an increase of 9,073 in the twelve years. The number of new missionaries going out to the field annually, it is stated, is now about 1,000. Twelve years ago the number of native helpers was 64,193. At the present time this arm of the service numbers 111,862, or almost twice the number. A dozen years ago the number of Christian schools in non-Christian lands was 19,476. In 1912 they numbered 34,795, an increase of 15,319. This is simply a wonderful advance. The number of scholars in 1900 was 988,660,

and in 1912, 1,670,147, a gain of 681,486. We have to stop and think over these figures to realize what they mean. An army like that in daily instruction in mission schools is simply a marvelous advance for the Kingdom of God.

The statistics were not as complete in 1900 as they are to-day. Year by year they are becoming more accurate.

Wherever we look, the facts cheer all Christian hearts. The Lord is blessing the world-wide cause in a marvelous way. The success of the past dozen years is more than Christian men dared to expect. Human wisdom dare not forecast what the results of the next decade will bring forth.

J. Campbell White, in a recent address, made the following interesting and encouraging statement: "To me it is full of encouragement that in the last seven years there has been an increase in contributions of at least $1,000,000 a year for Foreign Missions and a larger increase for Home Missions. Seven years ago this country was giving less than $7,000,000 a year, and that has increased until this year it is $17,000,000. It is a steady increase of $1,000,000 a year."

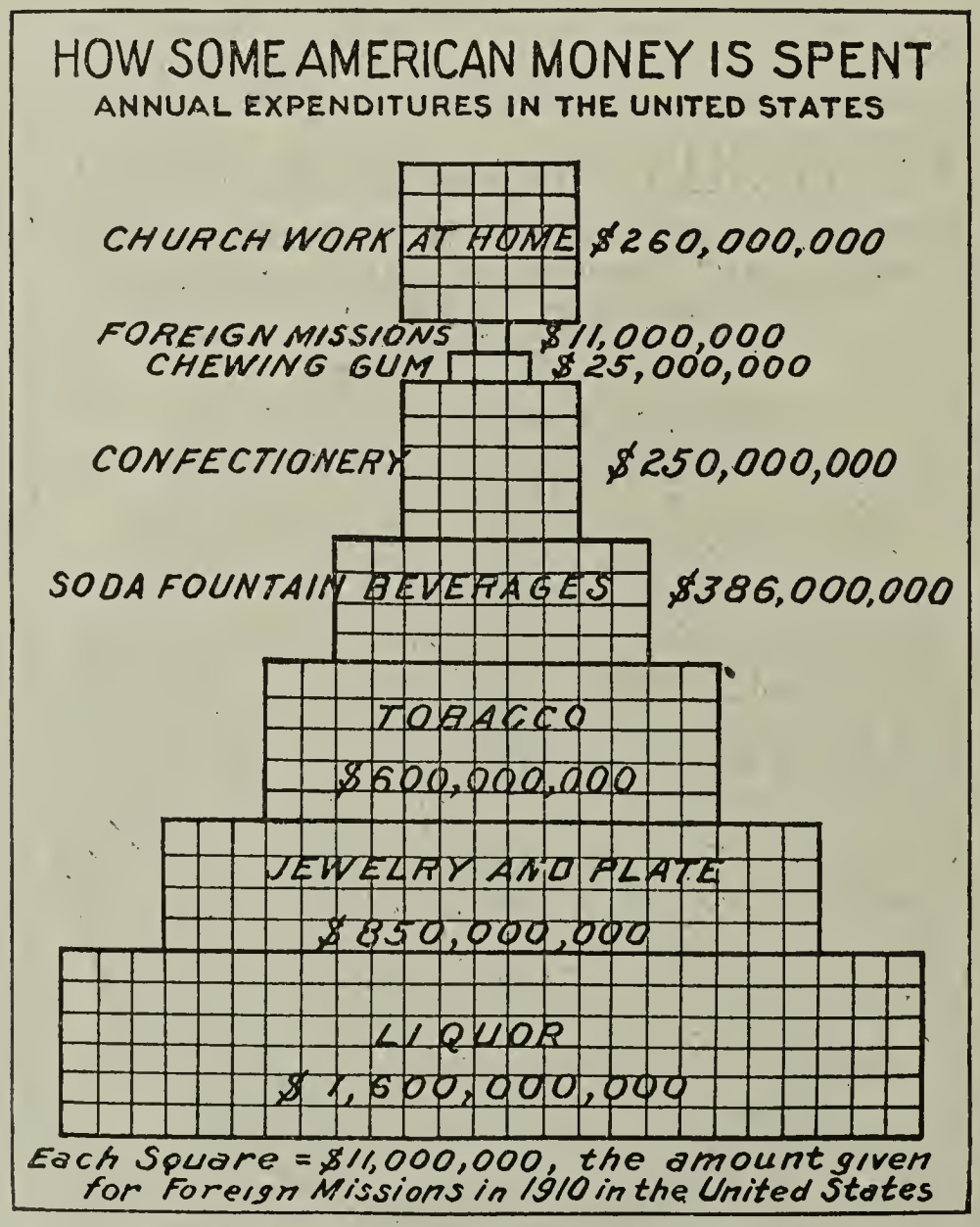


The Call and the Response

Missions is a world-cause. A divine program is the authority. Infinite goodness is the inspiration. The gift of the Gospel, the story of redeeming love, the illumination of the Holy Spirit, the inspired Word, and the presence of the King Eternal are the equipment. The enterprise is the overmastering issue before the whole church of God. The disciple or church that falters or draws back fails indeed. This cause fertilizes the mind and warms the heart of every man that touches it. The intellectual and spiritual life of the preacher is quickened and strengthened by the advocacy of the cause that cost the Son of God his life on the cross.

Only as we go will be grow! If we disobey the Supreme Commander we forfeit the rewards of faithfulness. Our boast of New Testament loyalty are empty words if we, with open eyes, disobey its clear and positive teaching. The spirit that brought again from the dead our Lord must fill our hearts and send us forth to the last man that cries for light and life.

We beseech the friends and the churches to spring at once to the help of the men and women at the forefront of the contest on the frontier of the world. They call and God calls. Our response will measure our love and loyalty.



The figures should be $15,000,000 instead of $11,000,000 for Foreign Missions.

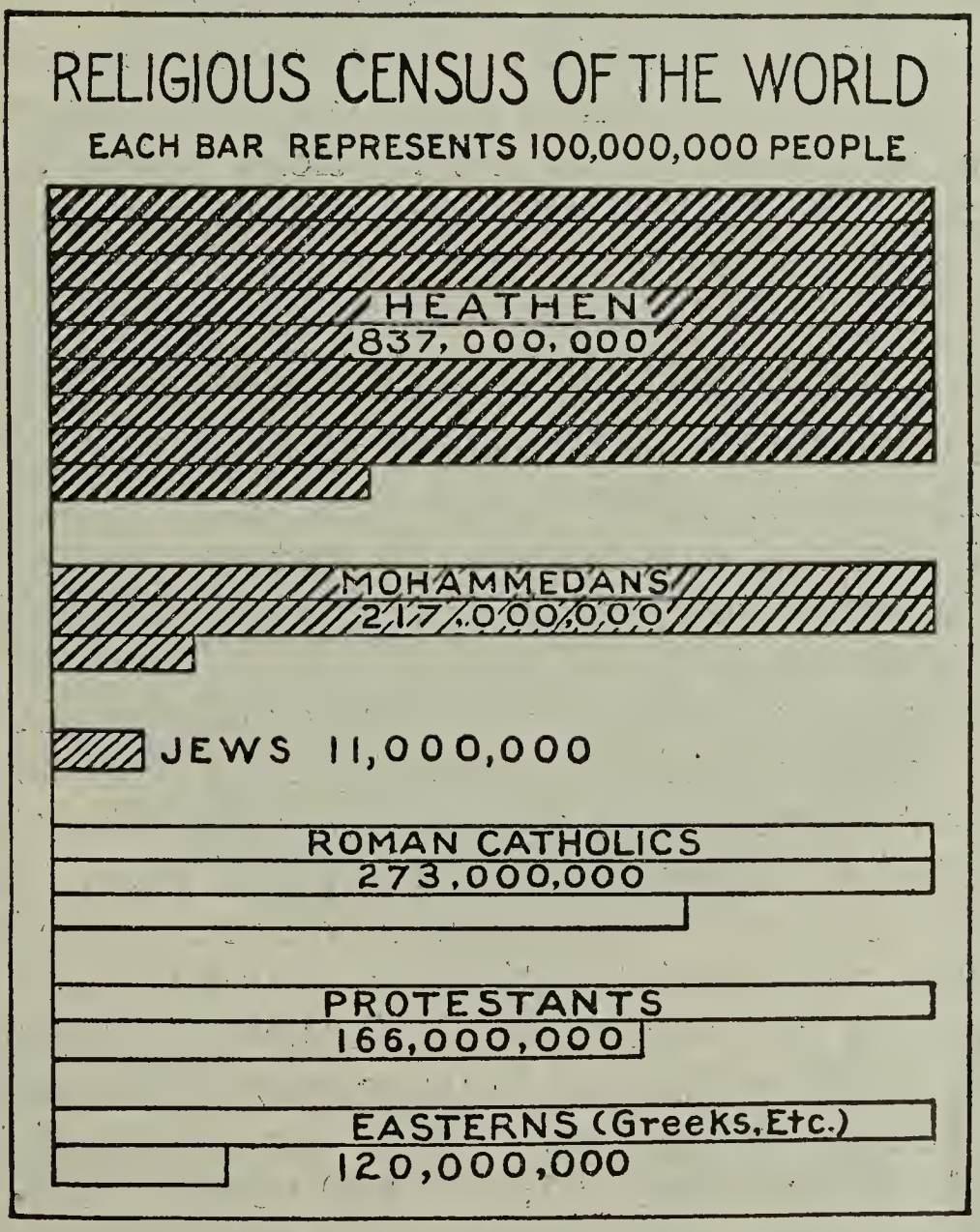
The Strategic Hour in Eastern Asia

A picture comes before me to-day. One-half a billion of people gathered around the rim of the Pacific, people that for centuries have been divided from us by walls that are high. I see them, the youngest of peoples on all the earth; I see them as perhaps to-day the most intense and active; I see them in a state of flux; I see them with the manacles of the past fallen from them, and with the breath of the twentieth century upon their brows. I see them waiting for the very best that the world has for them.

If there is a heroism here to-day, I call you to a war whose end is peace. Is there patriotism, I call you to a statesmanship which is laying the foundations of God's Kingdom. Is there imagination, I call you to see redeemed millions marching into the presence of our King.

I would rather live in this hour than in any hour that the world has ever seen. I would rather have a part in this task than any task the world has ever known. I would rather die in this cause than to live in any other. I would rather walk through it poverty-stricken and in want than in any other to have wealth and ease and all the honors that the world could bring.

FLETCHER S. BROCKMAN.



What Has Been Done

"What have Foreign Missions accomplished?" is often asked. It will be superfluous to undertake to mention all the blessings. The spirit of world-wide evangelism has opened the gates of every nation on earth to the gospel. This is a triumph worth the labor of a century.

THE MISSIONARY AND THE BIBLE

The missionaries have been the great translators. The task of spreading the Scriptures abroad would never have been attempted by the trader, nor could it have been done by the scholar. Only the missionary of ripe scholarship and with experience in the heathen land was equal to the undertaking. The foremost missionaries have been the foremost translators. The Burmese version of Judson, the Persian of Henry Martyn, the Sanscrit of Carey, the Bechuana of Moffat, the Chinese of Morrison, are all monuments of the highest talents and the most patient perseverance.

MAP OF THE WORLD CHANGED

Foreign Missions have changed the map of the world. The indomitable courage of the missionary has enabled him to pierce the very heart of the most exclusive nations of the globe, and has revealed lakes, and rivers, and mountains, and peoples, as well as cities and civilizations before unknown to Christendom. He has enriched every known science, biology, philology, zoology, etc.

ENLARGED COMMERCE

The missionary has transformed the commerce of the world, increased its variety, and enlarged its volume. The annual net profit of commerce with heathen lands, opened by missions, is estimated at no less than $20,000,000. In a century this amounts to $2,000,000,000. The total expenditures for missions in this period does not exceed $300,000,000. The net profit, therefore, amounts to $1,700,000,000. A century ago the commerce of India was almost nothing, now it is estimated to be worth $600,000,000 a year. In about a quarter of a century Japan has advanced so swiftly as to cause leading commercial nations to fear she may become a serious rival for the supremacy in industrial pursuits. Each year a New York publishing house sends 50,000 school books into the "Sunrise Kingdom." The commerce of the Sandwich Islands is now worth $15,000,000 yearly. These Islands paid for exports at a single American port, in one year, more money by $367,000 than it cost to Christianize them.

RESULTS

Missions to the ends of the earth have increased man's moral character and culture, and prosperity and happiness. From the time messages of peace were carried from Rome to the British Isles to the last missionary that embarked for a heathen land, there have been uniform results. Every truly happy home in which is to be found Christian influences is debtor to world-wide missions. All our schools and universities, every institution of beneficence, are results of Foreign Missions coming to our ancestors and leading them to a better character. Not the Anglo-Saxon alone, but the Anglo-Saxon spirit touched with the gospel is what has enlarged human knowledge and increased human happiness. We must not be blind to the power and value of Christian missions; on the contrary, we must show a living interest and a fitting gratitude for all that has been done, and for all the promises of the future.

White Wedge Shows Proportion of Native Christians to Unconverted Heathendom

1912

Native Christians, . . . 2,644,170
Heathen, ... 1,054,000,000

The white wedge is twice the size it was twelve years ago. That is, the number of church members has doubled since 1900.

Sixty Generations

THIS state of things has been going on for ages. There have been sixty generations since the time of *Christ,* and in each of these generations the same, or a greater proportion, of the people that have lived and died have never known the message of the Gospel. The 1,000,000,000 of perishing souls on earth to-day must have multiplied enormously, if you would know the awful waste of mortal lives through the neglect of the Church of *God.* One hundred thousand souls are dying every day without *Christ.* A population equal to one of our great cities drops out of mortal existence every twenty-four hours. If a city were annihilated it would fill the world with horror, but a sadder tragedy is now going on all the time, and no one seems to care.

PART IV

Every Member Canvass

THE WAY TO DO IT

If you are introducing weekly giving for missions in your church

1. Appoint a strong missionary committee to assist the pastor in the missionary work of the church.

2. Conduct a campaign of missionary education covering several weeks in which the missionary work of the churches is set forth as well as instruction and appeal for stewardship and systematic giving.

3. Put through a Personal Every-Member Canvass of all members of the congregation, the canvassers going, if possible, two by two, having first been instructed and their visit to the people having been announced.

4. Make the basis of the canvass a carefully considered subscription on the weekly basis for missions.

5. Have it understood that the subscriptions are to be paid weekly, as are church expense pledges, in envelopes provided for the purpose.

6. Appoint a separate missionary Treasurer who looks after missionary funds and makes remittances at least quarterly to the missionary societies.

A WORD OF ENCOURAGEMENT TO THE CANVASSER

Christ's Appeal to Your Manhood.—The work of the canvasser is not easy. But neither was the road to Calvary, nor does a strong man ask for a child's task. To offer it is an insult. The Master did not so deal with his disciples nineteen hundred years ago. He has not changed His method in dealing with his disciple of to-day. "If any man will follow Me, let him deny himself and take up his cross and follow me."

Your Master honors you to-day by calling you to this difficult task. He has confidence in your manhood. Do not disappoint Him.

This Canvass is Your Opportunity.—The cause you represent is the worthiest in the world. The outstretched hands of the Master are the appeal to the world, "Come unto Me all ye that labor and are heavy laden." His command to his followers is, "Go ye into all the world" and make Calvary's story known. You may not be able to go in person, you may not be able to give large amounts personally, but you can urge others like you to give their utmost. *This Canvass is your opportunity to do so.*

Joy in the Work.—A young man, fully conscious of his privilege and of the call of the Master to assist in furthering the Gospel, for two weeks every night traveled afoot many miles in the heart of a cold, northern winter to canvass the members of his congregation living in the country. What to many a man would have been a great hardship was to this young man a real joy. With a radiance that is born only of such Christian service, he spoke of the success which had accompanied his labors.

The People Are Ready.—Some few people may make your visits unpleasant, but on the whole, we believe the average Christian, when he is clearly told of the great blessings which his offering will bring to himself, his congregation, and the cause of the Kingdom of Christ in general, will be unable to resist the appeal.

Keep on the Spiritual Side of the Issue.—Keep in mind simply the need which this canvass is to meet. Think of those without the Gospel in America and in foreign lands, also of those who for one reason or another, have a claim to our benevolent gifts. This will help you to rise above the plane of money-getting to the higher spiritual level. Where men are made to see the need they will not complain about "this everlasting begging," but will regret that they have not more to contribute; more than that, they will joyously share even their scant fare with another still more needy.

Therefore, go to the task prayerfully, cheerfully, courageously, hopefully, knowing that you are rendering a real service to the Master and to your fellow-man. Men in yonder world will rise up to call you blessed, and the Master will add his "Well done, good and faithful servant."

WHAT THE EVERY-MEMBER CANVASS DOES

Looking at this subject from other points of view than those which are financial, we may say that an annual Every-Member Canvass unifies, vivifies, multiplies, and satisfies the church membership.

UNIFIES

It unifies the church membership because it brings every unit into vital relation with the whole church. It gives every member a share in the activity of the church. To be sure, the true unity of the church centers not around the church treasury, but around Jesus Christ, who is head over all things.

VIVIFIES

It vivifies the church membership because it enlists a larger proportion of its membership in real, earnest work. Let a congregation carry out the Every-Member Canvass as suggested by the Laymen's Missionary Movement, men and women going out two by two, to every home, bringing information concerning the great causes of the Kingdom, spreading interest, carrying inspiration, and that congregation soon shows new signs of awakened spiritual life and activity. Repeat that every year, the committees of two having new material for information, education, and inspiration to carry on their round of visits, and the growth of that congregation in every department of life and activity as a congregation of Christian believers and servants of God will become remarkable. This implies, of course, that the Every-Member Canvass is not merely an effort to get pledges for the support of the congregation on the one hand and for the benevolent and missionary purposes on the other hand, but that it is, as it also ought to be, a systematic campaign of education and inspiration along all lines of Christian activity.

MULTIPLIES

The Every-Member Canvass, moreover, multiplies the church membership. It multiplies the activity of the members, the current income, the contributions for purposes outside of the congregation, and therefore the love, the service, the usefulness, the influence of the church. Many pastors who have given this method a trial could testify concerning the manifold blessed results of it in their congregations.

SATISFIES

And, though some are loath to believe it, this method satisfies the church membership. The social feature of the visits of the committees in the homes of the members is helpful and pleasant. The pastor and church council are materially aided in their work as the officers of the congregation by the reports of the committees after their visits. The members are surprised and delighted with the showing which the congregation makes in the matter of benevolence.

An annual Every-Member Canvass is one of the essential features of an adequate financial system in a Christian congregation in America; but it does very much more for a congregation than merely to increase its financial income.

A Pastor's Way of Putting It

This is the way one pastor expressed his conviction regarding the way in which the every-member canvass ought to be conducted.

Six P's

PERSONALLY
PRIVATELY
PRAYERFULLY
PATIENTLY
POINTEDLY
PRESSINGLY

Missionary Finance

An item in the program of the missionary committee is to provide for the adequate financial support of missions.

(1) Teaching on Stewardship.

Stress stewardship in the regular educational program of the church, thus preparing for the definite presentation of the financial appeal. Adopt the Scriptural rule of a weekly offering for missions and benevolences.

Retain the annual collection to accommodate those not willing to comply with the Scriptural requirement. Encourage the practice in some cases of daily giving.

Present the opportunity for special offerings on suitable occasions, such as Thanksgiving, Christmas, and Easter.

(2) The Weekly Offering.

Why a weekly offering for missions? The only way to take missionary giving off the present weakly basis is to put it on a weekly basis. More men will give, and will give more. Far from decreasing, the contributions to current expenses actually increase thereby. It is fair. "Love thy neighbor as thyself." There is no better justification than missions for having a better plan for securing current expenses.

ADOPT PAUL'S PLAN OF CHURCH FINANCE
(1 Cor. 16: 2.)

P

ERIODIC
"Upon the first
day of the week

- Worshipful
- Habitual
- Prayerful
- Cheerful

ERSONAL
let each one of you

- Each Man
- Each Woman
- Each Boy
- Each Girl
- No Proxies
- No Merging

ROVIDENT
lay by him
in store

- Forehanded
- Deliberate
- Thoughtful
- Intelligent

ROPORTIONATE
as he may
prosper

- Generous
- Careful
- Responsible
- Faithful

REVENTIVE
that no collections
be made when I come."

- No Deficit
- No Interest on Loans
- No Worry
- No Retrenchment

PLEDGE CARD No. 1.

First Christian Church,

COVINGTON, KY.

PLEDGE
FOR CHRISTIAN MISSIONS
YEAR 1911

I pledge for Christian Missions, the following offering to be paid *weekly:*

HOME MISSIONS, - - - - $_____

_____

_____

FOREIGN MISSIONS, - - - $_____

_____

_____

TOTAL WEEKLY PLEDGE, $_____

Name _____

Address _____

Date _____

PLEDGE CARD No. 2.

MISSIONS

MISSIONS AT HOME

Per Week*	
$5	
$4	
$3	
$2	
$1	
.50	
.25	
.10	

Enter amounts larger than $5 or smaller than 10c. in blank spaces.

"Upon the first day of the week (SYSTEMATICALLY)
Let every one of you (INDIVIDUALLY)
lay by him in store as God hath prospered him" (PROPORTIONATELY).
—1 Cor. 16:2.

For the extension of the Kingdom AT HOME and ABROAD, I wish to give on the WEEKLY* basis, until revoked, the amounts checked on the margins.

I prefer to make my payments _____
(State whether weekly, monthly, or if annually, when.)

NAME _____

ADDRESS _____

*All subscriptions are calculated on the WEEKLY basis, although payments may be made as desired. If no preference is expressed, payment will be understood to be weekly.

MISSIONS ABROAD

Per Week*	
$5	
$4	
$3	
$2	
$1	
.50	
.25	
.10	

Enter amounts larger than $5 or smaller than 10c. in blank spaces.

PLEDGE CARD No. 3.

"Go ye therefore and make disciples of all the nations."

Norwood Christian Church

PLEDGE

Christian Missions

FOR YEAR 1911

I pledge for Christian Missions, the following offering to be paid *weekly:*

HOME MISSIONS

For American Christian Missionary Society	.....	.....
For Ohio Christian Missionary Society -	.....	.....
For Board of Church Extension - - -	.....	.....
For Board of Ministerial Relief : - -	.....	.....
.....	.....	.....

FOREIGN MISSIONS

For Foreign Christian Missionary Society	.....	.....
Total Weekly Pledge - -	.....	.....

Name .....

Date.....191..... Address.....

"Upon the first day of the week, let each one of you lay by him in store as he may prosper that no collections be made when I come."

PLEDGE CARD No. 4.

SHELBYVILLE CHRISTIAN CHURCH

MISSIONS

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him."—1 Cor. 16: 2.

For Christian Missions and Benevolences, I pledge on the weekly basis, for the Missionary year beginning Oct. 1, 1912, the amount checked below. This is to be paid weekly unless I designate otherwise.

$5	$3	$1	75c	50c	40c	30c	25c	20c	15c	10c	5c

Name.....

Address .....

In case the above pledge card is used it would be well to print the names of the different missionary causes on the reverse side, with spaces for each Thus the donor can indicate, if he desires, the proportion of his gift he wishes to go to each cause.

SUCCESS!

Every *Congregation*
Making a *Canvass.*

Every *Member* Mak-
ing a *Pledge.*

Every Pledge *as God*
has prospered.

Jesus is still sitting over against the Treasury. :: ::

Eighteen Suggestions On How to Conduct the Every-Member Canvass for Missions

The Every-Member Canvass for missions is in most congregations a new plan, and naturally there are very few men who have had experience in such a work. Moreover, the average man is deeply conscious of his lack of knowledge about the Church's extension work. He feels handicapped in attempting to influence others to make a missionary offering. The following suggestions have been drawn from the varied experiences of many committees that have successfully conducted the Every-Member Canvass:

1. The leading men of the congregation should be enlisted actively in the work. There is no greater work in this world than the evangelization of the world. The biggest commercial, industrial, and scientific enterprises should not be given precedence over this still larger undertaking. The establishment of the Kingdom of Jesus Christ throughout the world is worthy of and should receive the best efforts of the best men. The late Justice Brewer, of the Supreme Court of the United States, worked enthusiastically in the personal canvass of his own church. Throughout the country men high in financial and professional circles have found genuine satisfaction in this personal service.

2. Each canvasser should seek to inform himself as fully as possible concerning our missionary work. Send twenty-five cents to the Foreign Christian Missionary Society for three packets of pamphlets on the fields and work of the Society. The societies doing Home Missionary work will also be glad to send literature.

3. The subscription cards and duplex envelopes should be ordered at least two weeks in advance of the inauguration of the canvass. It requires time in which to manufacture and print the envelopes. The subscription cards, at least, should be on hand the night the supper is held.

4. There should also be on hand on the evening of the supper, preferably in card-index form, the name, street address, and telephone number of all members of the Church.

5. The members of the Every-Member Canvass Committee should meet immediately after the supper for preliminary organization, if not for the actual assignment of names and inauguration of the canvass.

6. If there should not be time on the evening of the supper to assign names for the canvass, the committee should meet the following evening for the careful assignment of names to the members of the

committee. A record should be kept of all assignments. The simplest way to do this is to have a duplicate card-index of the names to be canvassed. Hand one card to the canvasser. Retain the duplicate with the name of the canvasser noted upon it.

7. It is important that the canvassers go two by two. A great mistake has been made in many instances by having a canvasser go alone. Not only is it more difficult to put aside a delegation of two than it is to say "No" to one, but the two men supplement each other's work and greatly enhance the educational value of the canvass, for after all the educational and spiritual influence of the canvass is a paramount consideration.

8. The distribution of the names to the members of the committee should not be by any arbitrary alphabetical or geographical method, but the members of the committee should select or should be given the names of the persons with whom they are best acquainted, or with whom they are most influential.

9. The canvassers should, if possible, be coached concerning their work just as salesmen and other effective business men are trained before engaging in any important business undertaking. If there is an insurance man or a sales manager in the parish, ask him to give an evening to this coaching work. One group of canvassers found it advantageous to practice upon one another before beginning their work. The committee was called together and one team was asked to do the canvassing, while one of the men present impersonated the individual to be canvassed.

10. The following are among the points that may well be remembered by the canvasser in connection with each visit:

(a) Equip yourself with subscription cards and, if possible, with the sample of the duplex envelope.

(b) Pray that you may be of use in helping others to take their share in furthering the Church's mission.

(c) Realize that the money offering which is needed can only come as an expression of interest on the part of the individual whom you are seeking to enlist. Seek, therefore, to enlist his interest as well as to secure his subscription.

(d) Avoid argument so far as possible.

(e) Distinguish between sincere and insincere objections and handle them accordingly.

(f) Do not agree easily to a postponement of decision. Ask for an immediate reply. A small amount per week secured in the first instance will be better than promises of a larger amount in the uncertain future.

(g) Note on a card bearing the name of the objector any reason which may be given for not contributing. The objection may be met subsequently with suitable missionary pamphlets and by other methods carefully planned to this end.

11. The experience of the pastor should be utilized. Through long experience he has doubtless located most of the difficulties and objections that are urged by people who do not contribute, or who contribute inadequately, to the missionary cause. He can render important service in coaching the canvassers.

12. It is not necessary, nor always advantageous, to begin the canvass with the largest subscribers. One of the most successful and deeply spiritual money raisers in America began his canvass for the missionary offering by going to the poorest member of his church, a woman who was in part dependent upon charity. By a distinct personal sacrifice she was able to save and contribute five cents per week, and had great joy in making this weekly contribution. The next person approached was, of course, conscious of the enjoyment of more of the comforts of life than the good woman who had contributed the five cents, and, with somewhat larger resources, could not consistently subscribe less than ten cents per week, which practically established a minimum weekly gift for the church. Others still better provided with this world's goods felt stimulated to give correspondingly larger amounts, and thus there resulted not only a great increase in missionary gifts, but new consecration of life to the missionary cause.

13. The canvassers should arrange, if possible, to lunch together each day to receive reports and exchange experiences. If it is impracticable to lunch together, a system of daily reports should be arranged, so that the chairman may know each day just how the canvass stands.

14. The canvass should have a definite time limit of not more than ten days or two weeks. Some of the most successful canvasses have been completed within four days.

15. A report of progress should be made at any church services that are held during the canvass, and a final report made to the congregation at its conclusion. The final report meeting should be made the occasion for special thanksgiving and prayer.

16. If there are some who, on account of illness or absence from the community, can not be seen before the final meeting, arrange to canvass them as soon as possible. Personal letters may be used effectively with absent members.

17. Every step of the canvass should be permeated with prayer. In one of the most successful canvasses the canvassers met at the church each morning for prayer before engaging in the work of the day. If it is not feasible to meet at the church each morning, prayer should be kept foremost in the life and the work of the individuals. As a result of the Every-Member Canvass in one church the erection of thirty family altars is reported.

18. The conclusion of the canvass should be regarded as only the beginning of a comprehensive educational campaign which will be conducted steadily throughout the year for the broadening of the interest and deepening of the spiritual life of the church.

PART V

The Living-link Preachers

The following pages show the pictures of most of our Living-link pastors. It has been impossible to secure all. We have aimed to represent each Church, Sunday-school, College, and some of the individual supporters of missionaries.

We are sure this will prove a very interesting feature of the *March Offering Manual.* Some churches do far more than support a missionary, as for example: First Church, Akron, Ohio; Euclid Ave., Cleveland, Ohio; Franklin Circle, Cleveland, Ohio; Uniontown, Pa.; Hopkinsville, Ky.; Jacksonville, Ill.; University Place, Des Moines, Iowa, and others.

Sometimes a group of churches in a county provides the salary of a missionary. This method has proven to be an inspiration to such churches.

Four Sunday-schools rank as Living-links. This number might be multiplied by ten at once.

Twelve individual friends support a missionary each. This number can be doubled before the present year closes.

There were more than thirty new Living-links last year. There are a number of others considering this step. Indeed, we are just coming to appreciate the wide field the Living-link presents. Many comparatively small churches are in this class. They have vision and a genuine gospel passion, and God has abundantly blessed every one of them. Almost any church of two hundred members can enter this rank. Of course, it will require effort and a down-right purpose, but that is the spirit of the New Testament church. This step will enlarge and strengthen the church for every duty before it. This is the road by which some of our churches have come to usefulness and a splendid example throughout the brotherhood. God has graciously fulfilled his promise as churches have followed the line of obedience.

LIVING-LINK PREACHERS

ALABAMA

H. Pearce Atkins,
First Church, Birmingham, Ala.

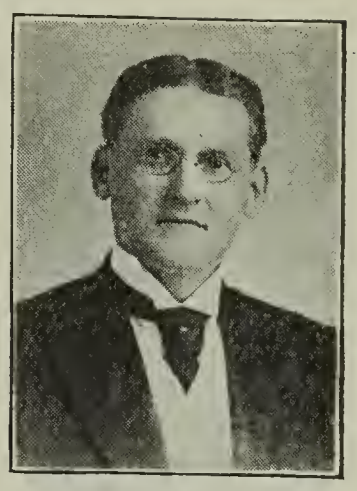
CANADA

C. O. Reynard,
Cecil Street Church, Toronto, Canada.

CALIFORNIA

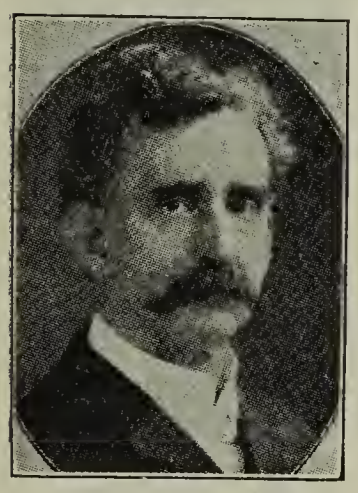
Supports missionary himself.

G. H. Waters,
Pomona, Cal.

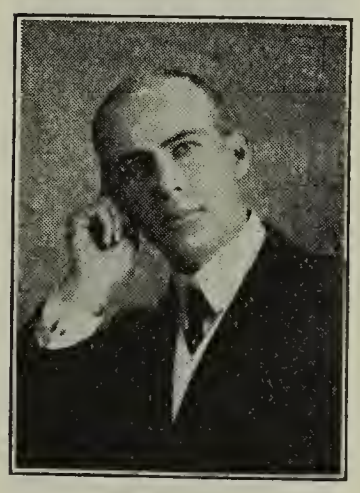


C. R. Hudson,
Pomona, Cal.

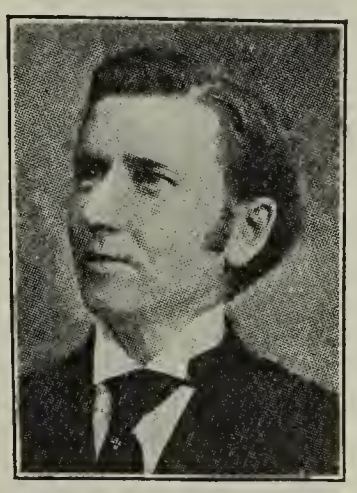
CALIFORNIA



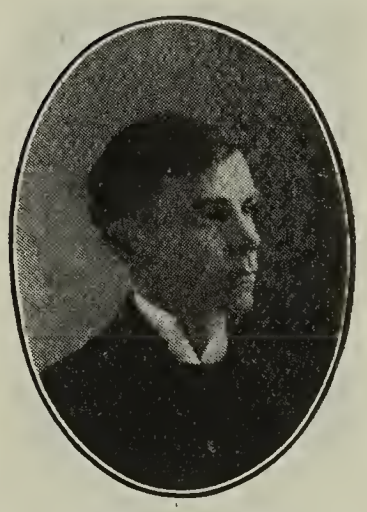
H. O. Breeden,
First Church, Fresno, Cal.



F. M. Rogers,
Long Beach, Cal.

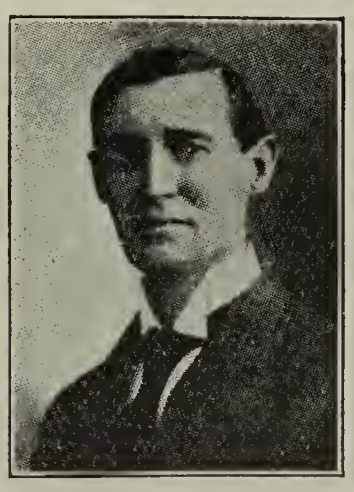


R. W. Abberley,
Magnolia Ave. Church, Los Angeles, Cal.



R. F. Thrapp,
First Church, Los Angeles, Cal.

J. P. McKnight,
First Church, Pasadena, Cal.



W. E. Crabtree,
Central Church, San Diego, Cal.

H. C. Holmes,
Watsonville, Cal.

Cut not available

H. B. Patterson,
First Church, Pacific Grove, Cal.

Cut not available

D. F. Stafford,
Covina, Cal.

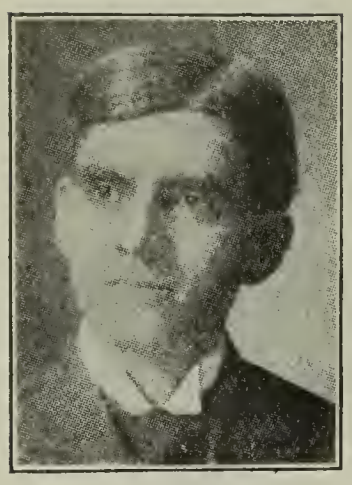
"We find it easier to raise two dollars for the Living-link than we did to raise one dollar before we began to support Mrs. Dr. Macklin, Nankin, China.
—*R. H. Welshimer, Canton, O.*

"The Living-link will live, for it lengthens our helping hand, dignifies church work, and makes prayers specific."—*W. E. Crabtree, San Diego, Cal.*

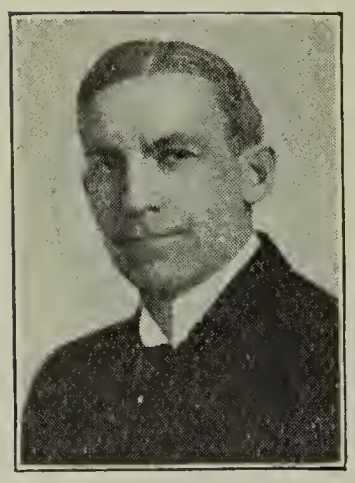
"The spirit of evangelism is a growing one among us as a result of the Living-link work."—*Stephen E. Fisher, Champaign, Ill.*

LIVING-LINK PREACHERS

ILLINOIS



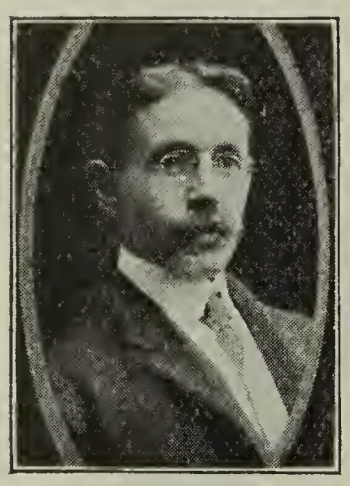
Stephen Fisher,
University Pl. Church,
Champaign, Ill.



E. S. Ames,
Hyde Park, Chicago,
Ill.

J. A. Barnett,
Third Church, Danville, Ill.

Clyde Darsie,
Jacksonville, Ill.



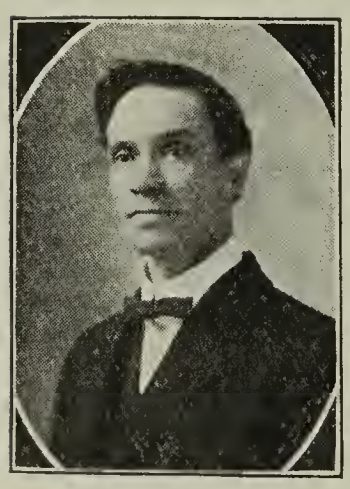
T. A. Hall,
Lawrenceville, Ill.

Ransom D. Brown,
Le Roy, Ill.

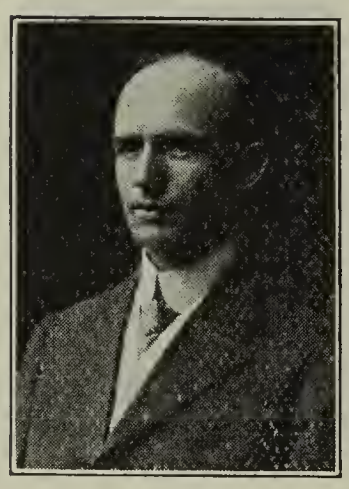
H. H. Peters,
Paris, Ill.

M. L. Pontius,
Peoria, Ill.

District of Columbia



Wm. Price,
Peoria, Ill.



F. W. Burnham,
Springfield, Ill.

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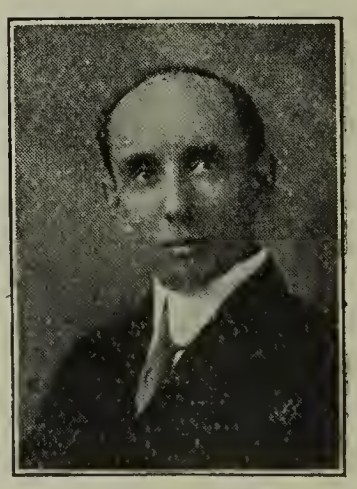
C. G. Kindred
Englewood Church,
Chicago, Ill.



Earl Wilfley,
Vermont Ave., Washington, D. C.

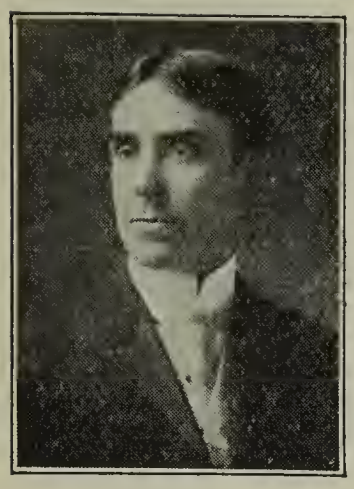
"The Living-link idea is just the thing. It is a definite work. It stimulates the church."—*W. H. Book, Columbus, Ind.*

"The Living-link plan has abundantly justified itself in practice."
—*A. B. Philputt, Indianapolis, Ind.*

"I am happy to speak in commendation of the Living-link plan."
—*Finis Idleman, Des Moines, Ia.*

LIVING-LINK PREACHERS

COLORADO



G. B. VanArsdall,
Central Church, Denver, Col.

S. E. Brewster,
Colorado Springs, Col.

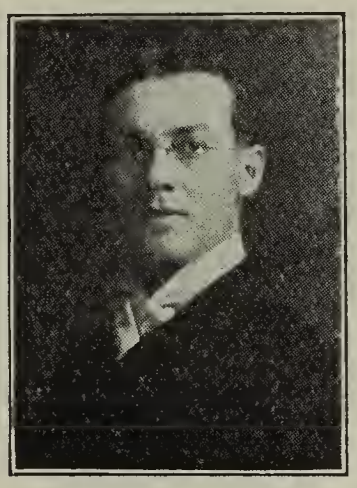
FLORIDA

J. T. Boone,
First Church, Jacksonville, Fla.

Claude C. Jones,
Main Street, Jacksonville, Fla.

INDIANA

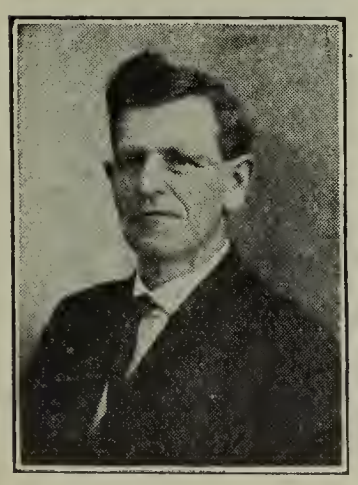
J. Boyd Jones,
Anderson, Ind.



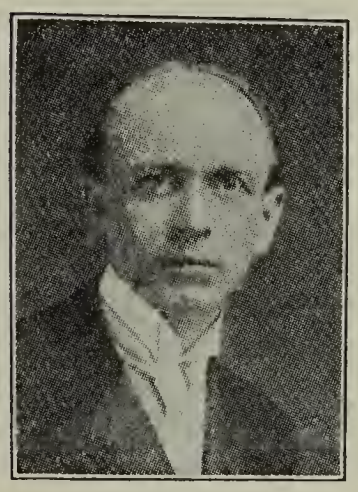
W. H. Smith,
Bloomington, Ind.

W. H. Book,
Tabernacle Church.
Columbus, Ind.

L. E. Brown,
Connersville, Ind.



Jas. Burkhart,
Frankfort, Ind.



Clay Trusty,
Seventh Street Church,
Indianapolis, Ind.

A. L. Ward,
Central Church, Lebanon, Ind.

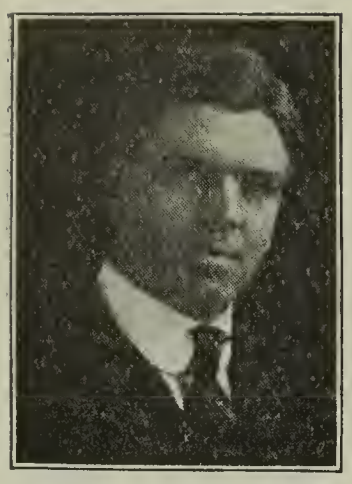
Moody Edwards,
Flat Rock Church, New Salem, Ind.

"The missionary supports the home church in a loftier plane of work."
—Geo. W. Hemry, South Bend, Ind.

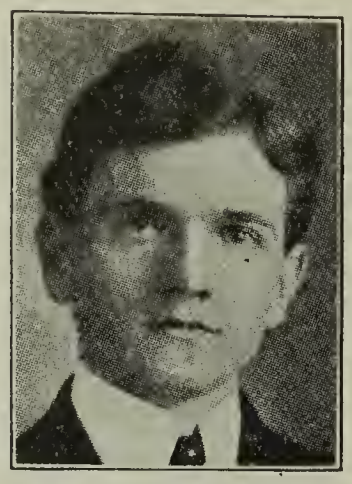
"It brings the heathen field to your very door. Then one link leads to another. Think of the influence on a church of half a dozen of its own Living-link missionaries."*—I. J. Spencer, Lexington, Ky.*

LIVING-LINK PREACHERS

INDIANA

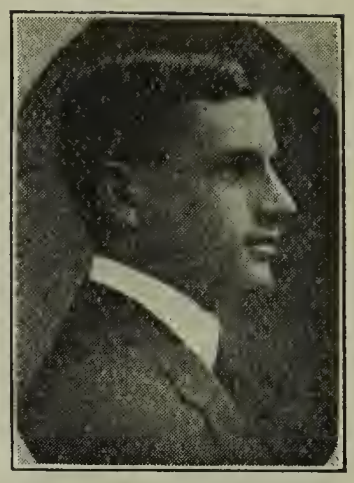


F. E. Smith,
Jackson St. Church,
Muncie, Ind.

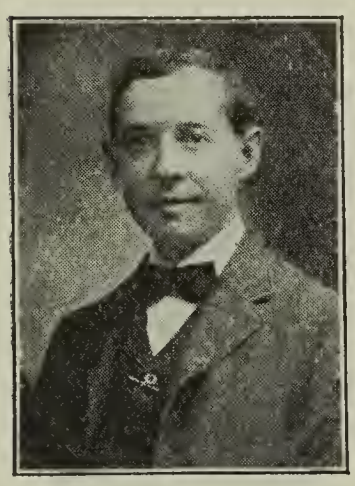


C. M. Yocum,
Rushville, Ind.

G. W. Hemry,
South Bend, Ind.



J. G. Smith,
Oxford, Ind., with
churches in county



Geo. Darsie,
Central Church, Terre
Haute, Ind.

W. Earl Anderson,
Danville, Ind., with
churches in county

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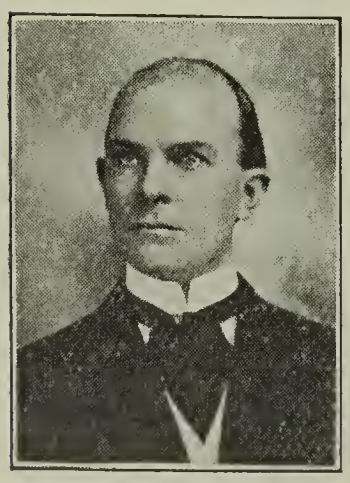
A. B. Philputt,
Central Church,
Indianapolis, Ind.

J. R. Golden
Angola, Ind.

GEORGIA



Howard T. Cree,
First Church, Augusta,
Ga.

KANSAS

F. Ellsworth Day,
Highland, Kan.

Cut not available

W. S. Priest,
Central Church,
Wichita, Kan.

MICHIGAN

C. J. Tanner,
Central Church, De-
troit, Mich.

"If the churches now 'living at a poor dying rate' will link themselves to the living mission they will feel the impulse of a new, rich, abounding life to which they are now strangers. This is the joyful experience of the Winchester church."
—J. H. MacNeill, Winchester, Ky.

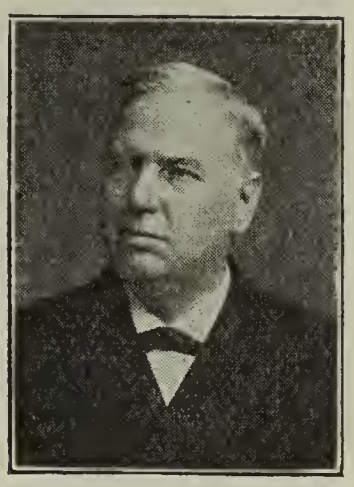
"The reflex influence on the church is a constant blessing. Missionary zeal is greatly increased, and all departments of church life and work receive an uplift."
—C. J. Tannar, Detroit, Mich.

LIVING-LINK PREACHERS

KENTUCKY

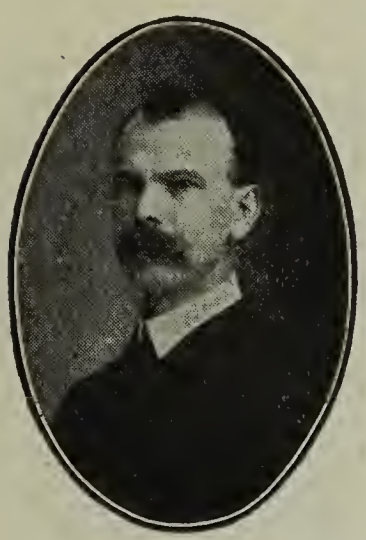
M. G. Buckner,
Owensboro, Ky.

Robt. N. Simpson,
Harrodsburg, Ky.



Mark Collis,
Broadway Church,
Lexington, Ky.

W. N. Briney,
Broadway Church,
Louisville, Ky.



H. D. Smith,
Hopkinsville, Ky.

E. L. Powell,
First Church, Louisville, Ky.

Joseph D. Armistead,
Cynthiana, Ky.

H. C. Garrison,
Danville, Ky.

Roger T. Nooe,
Frankfort, Ky

W. P. Crouch,
Louisville, Ky.

J. J. Castleberry,
Mayfield, Ky.

W. A. Fite,
Paducah, Ky.

"The Living-link plan is the Apostolic plan of missions."
—H. C. Garrison, Danville, Ky.

"The Hopkinsville church is delighted with the Living-link plan."
—H. D. Smith, Hopkinsville, Ky.

"The Living-link method of missionary work is ideal in idea and practice."
—E. L. Powell, Louisville, Ky.

LIVING-LINK PREACHERS

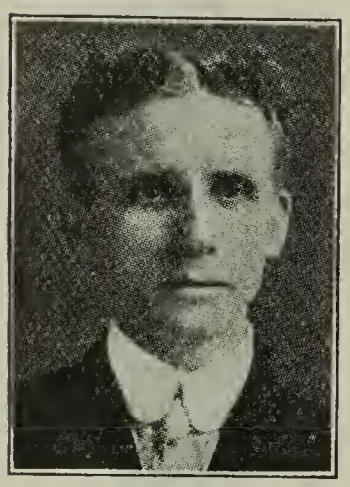
KENTUCKY

G. M. Brooks,
Nicholas County,
Carlisle, Ky.

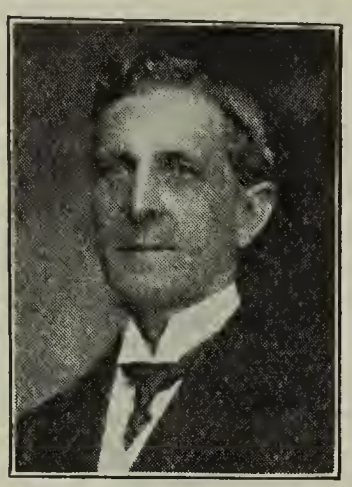
R. H. Crossfield,
Pres't College of the Bible and Transylvania University, Lexington, Ky.

D. M. Walker,
Stanford, Ky.

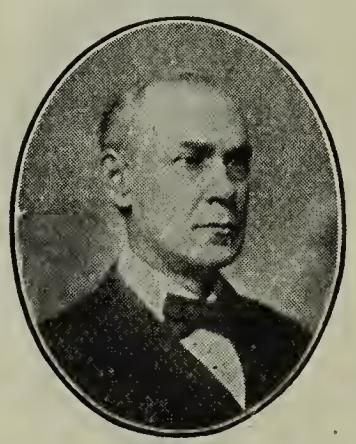
E. B. Barnes,
First Church, Richmond, Ky.



J. H. MacNeill,
Winchester, Ky.



W. E. Ellis,
Paris, Ky.

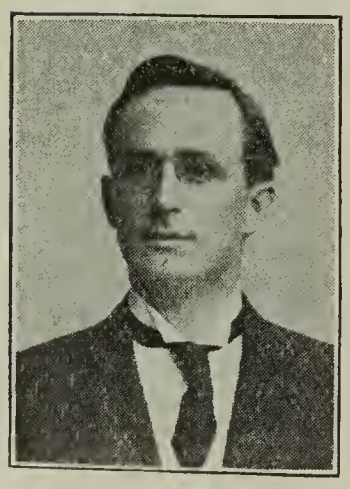


I. J. Spencer,
Central Church, Lexington, Ky.

Cut not available

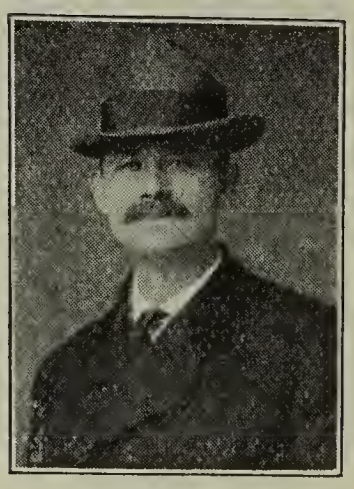
Jno. S. Crenshaw,
Cadiz, Ky.

NEBRASKA



H. H. Harmon,
First Church, Lincoln, Neb.

E. J. Silas,
Lincoln, Neb.



W. H. Davis,
Supt. Sunday-school, Beatrice, Neb.

C. F. Stevens
Beatrice Church, Beatrice, Neb.

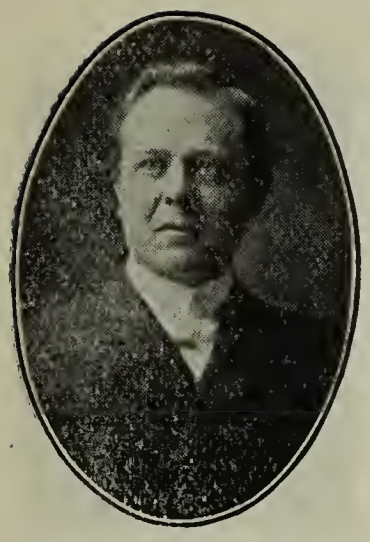
"The Living-link has been a great blessing in that it has vitalized and deepened missionary zeal in the church."—*Jesse P. McKnight, Pasadena, Cal.*

"The Living-link incites to really great undertakings at home as well as intensifying zeal in those abroad."—*H. C. Holmes, Watsonville, Cal.*

"It is the most potent influence for developing the spirit of unselfishness in the church."—*Ernest J. Sias, Lincoln, Neb.*

LIVING-LINK PREACHERS

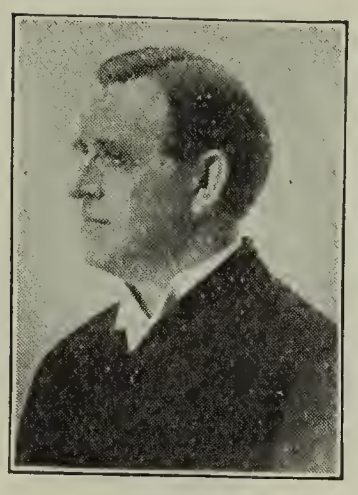
MARYLAND



G. B. Townsend,
Hagerstown, Md.

Peter Ainslie,
Christian Temple, Baltimore, Md.

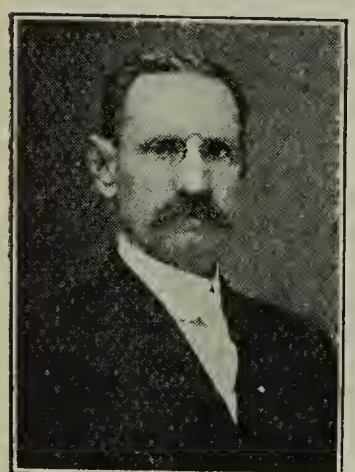
MISSOURI



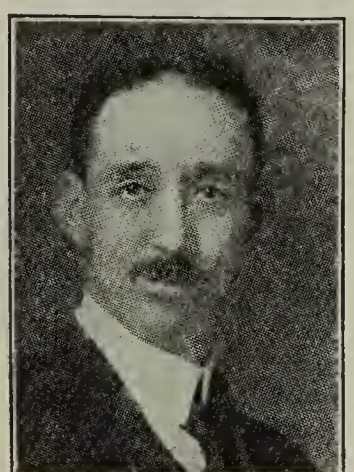
W. F. Richardson,
First Church, Kansas City, Mo.

G. L. Bush,
Carrollton, Mo.

MISSOURI



D. W. Moore,
Carthage, Mo.



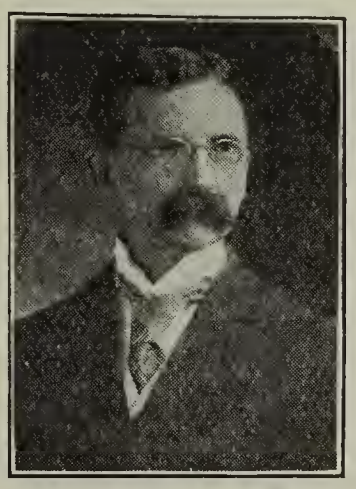
T. E. Winter,
Fulton, Mo.

H. K. Pendleton,
Independence, Mo.

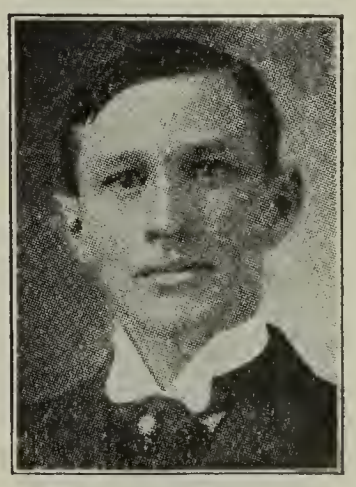
Geo. H. Combs,
Ind'ce Blvd. Church,
Kansas City, Mo.

B. A. Jenkins,
South Side, Kansas City, Mo.

Graham Frank,
Liberty, Mo.



B. T. Wharton,
Marshall, Mo.



W. A. Shullenberger,
Mexico, Mo.

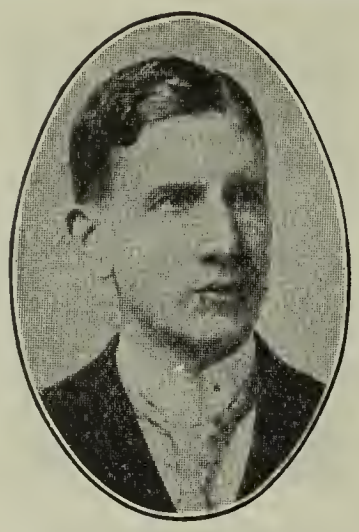
"The Living-link plan enables the church to take definite aim, and through this method the new century will witness the surrender of heathenism to the great Captain of our Salvation."—*L. W. McCreary, St. Louis, Mo.*

"We have raised more money with less effort."
—*F. M. Roger, Long Beach, Cal.*

LIVING-LINK PREACHERS

MISSOURI

B. L. Smith.
Moberly, Mo. with churches in county

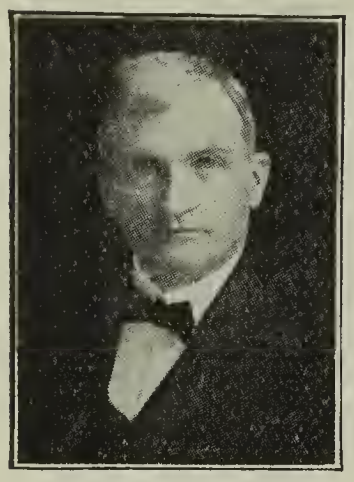


C. M. Chilton,
First Church, St. Joseph, Mo.

M. A. Hart,
Columbia, Mo.

B. A. Abbott,
Union Ave., St. Louis, Mo.

IOWA



Levi Marshall,
Nevada, Mo.

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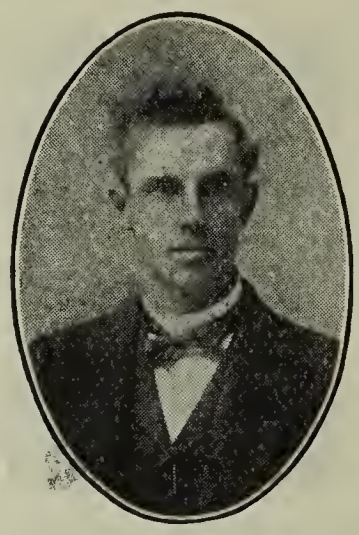
Geo. A. Campbell,
First Church, Hannibal, Mo.

Cut not available

L. W. McCreary,
Hamilton Ave. Ch.,
St. Louis, Mo.



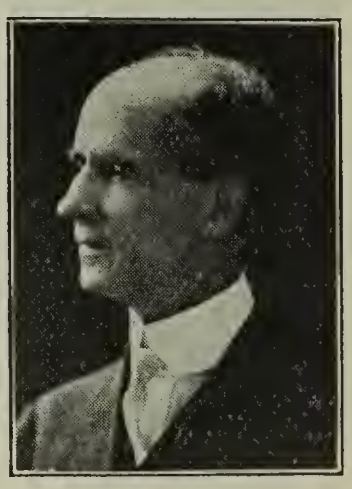
E. M. Todd,
Canton, Mo.

Walter M. White,
First Church, Cedar Rapids, Ia.

IOWA

Finis Idleman,
Central Church, Des Moines, Ia.

C. S. Medbury,
University Place, Des Moines, Ia.



R. W. Lilley,
First Church, Keokuk, Iowa.

Walter B. Zimmerman,
Pleasantville, Ia.

"The Living-link idea is a boon to the missionaries. It gives them precious anchors in the home field. They know that somebody cares all the time."
—*C. S. Medbury, Des Moines, Ia.*

"Nothing has been more effective in awakening the individual conscience and in enlisting the individual christian."—*W. E. Ellis, Paris, Ky.*

"We rejoice in the esteemed privilege of being numbered with the Living-link churches."—*C. B. Reynolds, Alliance, O.*

LIVING-LINK PREACHERS

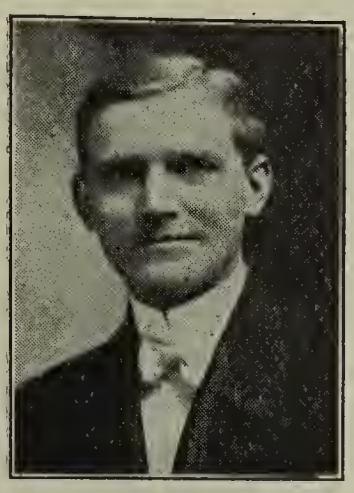
OHIO

Wm. Spanton,
Supt. Sunday-school,
Akron, O.

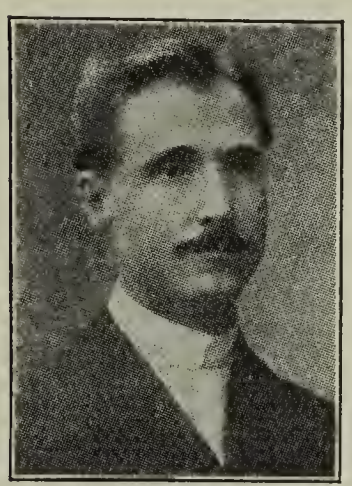
F. D. Draper,
Ashland, O.

C. B. Reynolds,
First Church, Alliance,
Ohio.

Justin N. Green,
Evanston Church, Cincinnati, O.

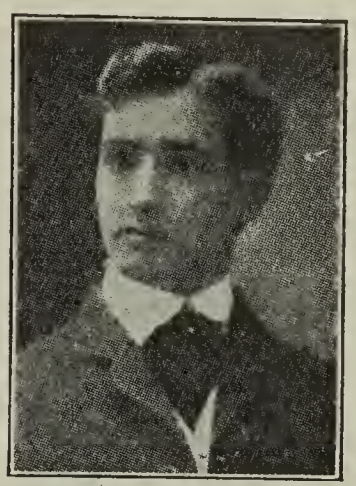


C. R. Stauffer,
Norwood, O.

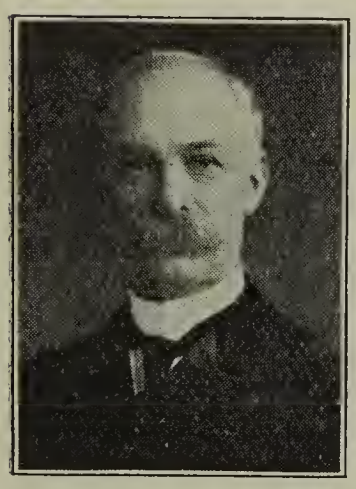


J. H. Goldner,
Euclid Avenue,
Cleveland, O

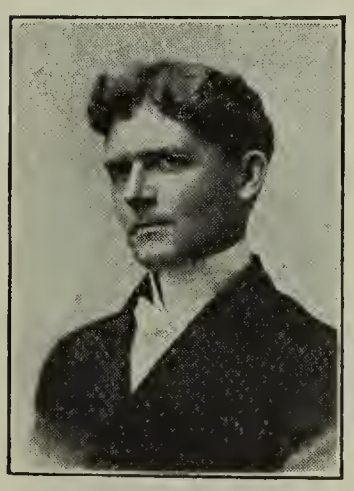
F. W. Rothenberg,
Franklin Church,
Cleveland, O.



O. L. Hull,
Glenville Church,
Cleveland, O.



W. A. Harp,
Collinwood, O.



John P. Sala,
First Church, Dayton,
Ohio

E. P. Wise,
First Church, East Liverpool, O.

C. R. Oakley,
First Church, Mansfield, O.

"I am only too glad to speak a word of commendation for the Living-link plan after several years' experience."—*J. H. Goldner, Cleveland, O.*

"The Living-link relationship has been a blessing to us as a church. There is a directness, reality, and personality about this plan that awakens enthusiasm."
—*E. P. Wise, East Liverpool, O.*

"The Living-link plan is the only plan for doing big things."
—*H. D. C. Maclachlan, Richmond, Va.*

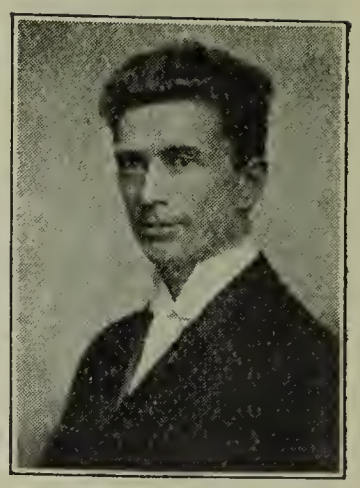
LIVING-LINK PREACHERS

OHIO

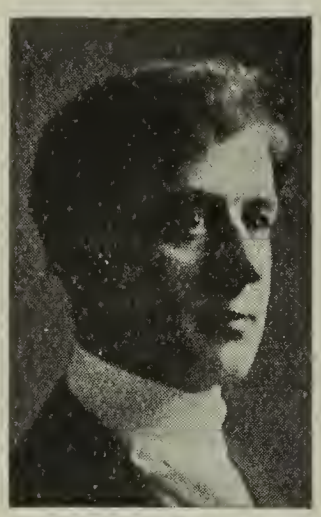
W. H. Boden,
Nelsonville, O.

W. D. Ward,
Newark, O.

B. R. Johnson,
Wellsville, O.



Wm. D. Ryan,
Central Church,
Youngstown, O.



P. H. Welshimer,
Canton, O.

H. E. Beckler,
Springfield, O.

T. L. Lowe,
West Fourth Ave.,
Columbus, O.

L. G. Batman,
First Church, Youngstown, O.

NEW YORK

L. N. D. Wells,
First Church, Akron,
Ohio

Cut not available

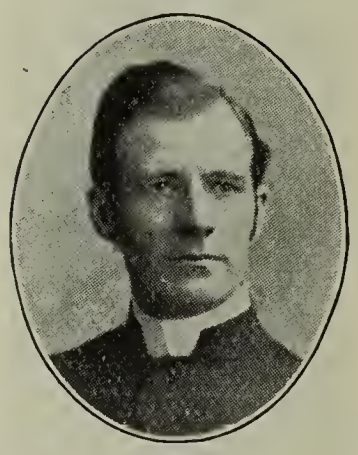
Jno. E. Pounds,
Hiram, O., L. L. with
Ravenna

Cut not available

E. A. Hibler,
Central Church, Warren, O.

Cut not available

A. A. Sebastian,
Third Church, Buffalo,
New York



B. S. Ferrall,
Buffalo, N. Y.

R. H. Miller,
Richmond Ave. Ch.,
Buffalo, N. Y.

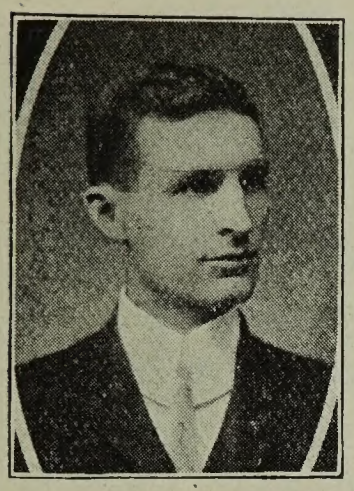
"The Living-link missionary makes any church a world power."
—Peter Ainslee, Baltimore, Md.

"The Living-link plan will settle more knotty problems in your local field than I have time to enumerate."—*B. S. Ferrall, Buffalo, N. Y.*

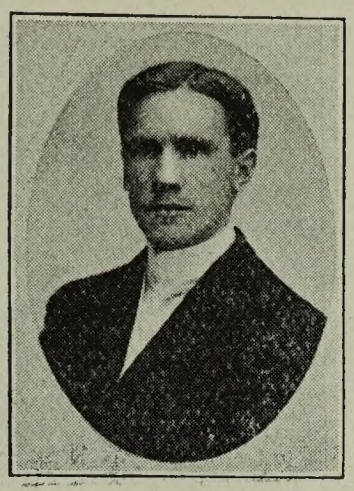
"No offering we make is as cheerfully and as heartily given."
—V. W. Blair, N. Tonawanda, N. Y.

LIVING-LINK PREACHERS

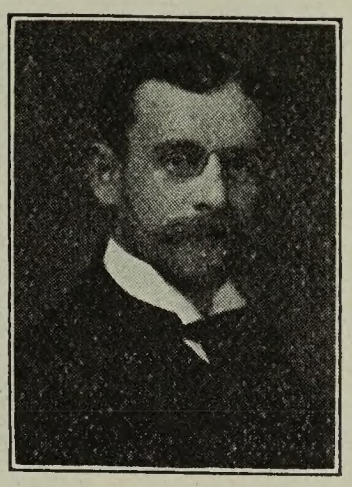
NEW YORK



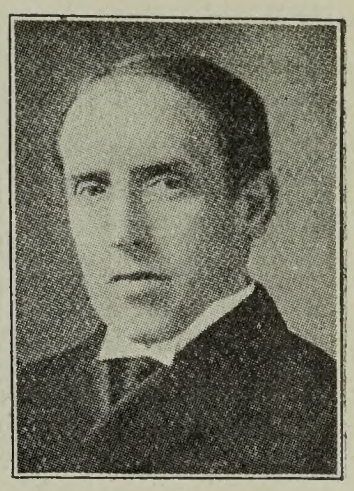
Ira L. Parvin,
Niagara Falls, N. Y.



Geo. B. Evans,
N. Tonawanda, N. Y.



V. W. Blair,
First Church, North Tonawanda, N. Y.



J. H. Craig,
First Church, Troy, N. Y.

PENNSYLVANIA

Wallace Tharp,
Allegheny, Pa.

John Ray Ewers,
East End Church,
Pittsburgh, Pa.

Cloyd Goodnight,
Central, Uniontown, Pa.

Walter Mansell,
Washington, Pa.

VIRGINIA

C. M. Watson,
Freemason St. Church,
Norfolk, Va.

H. D. C. MacLachlin,
Seventh St. Church,
Richmond, Va.

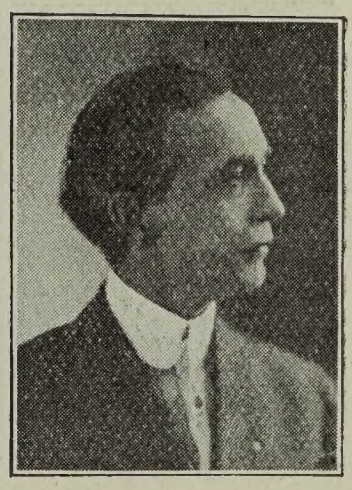
Cut not available

Geo. W. Kemper,
Hanover Avenue Ch.,
Richmond, Va.

Cut not available

Chas. E. Powell,
First Church, Roanoke, Virginia

TENNESSEE



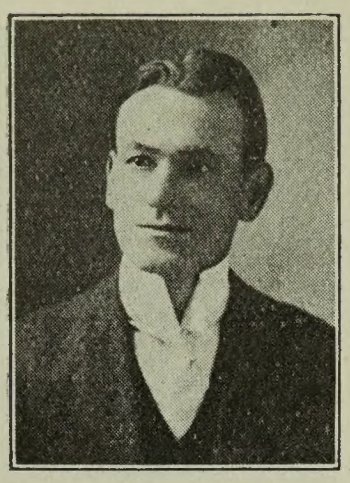
Carey E. Morgan,
Vine Street Church,
Nashville, Tenn.

"When our church had once seen the vision it was as easy to raise $600 as it was formerly to raise $60, and with this came the added blessing, it was easier to do everything else."—*E. M. Waits, Ft. Worth, Texas.*

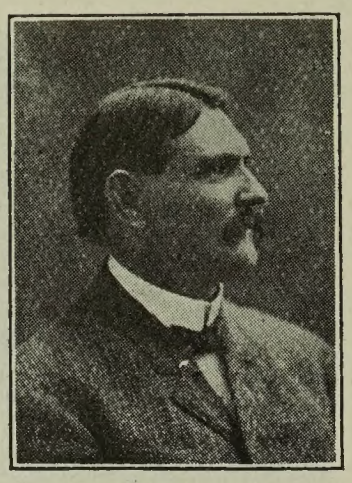
"No more beautiful and effective plan has been suggested than the one of the churches having its own missionary at work in the field. It makes the business alive and real."—*Wallace Tharp, Allegheny, Pa.*

LIVING-LINK PREACHERS

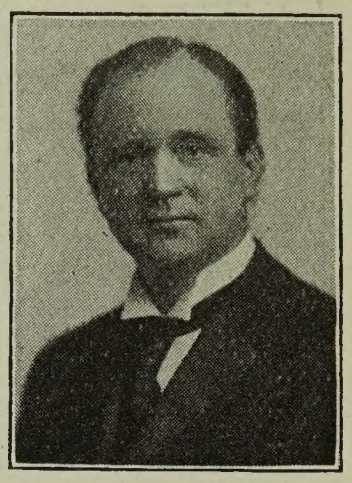
TEXAS



C. M. Schoonover,
Bonham, Tex.



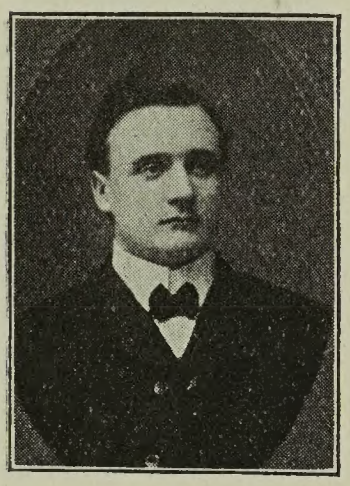
J. G. Slayter,
East Church, Dallas,
Texas.



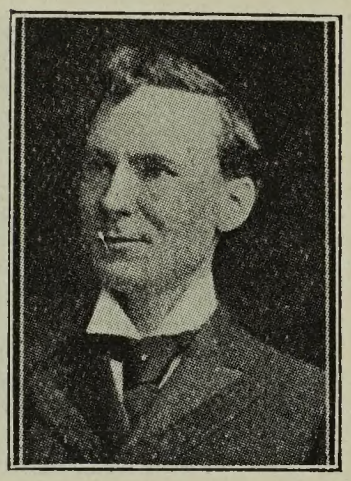
P. J. Rice,
El Paso, Tex.

E. M. Waits,
Mongolia Ave. Church,
Ft. Worth, Tex.

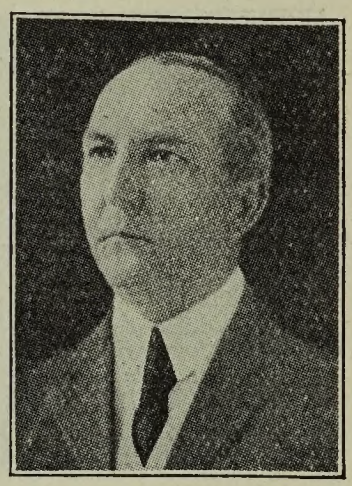
INDIVIDUALS



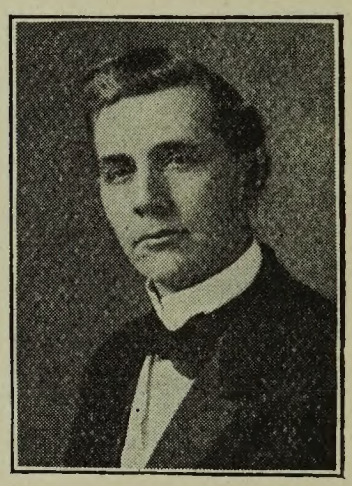
W. S. Lockhart,
Houston, Tex.



Hugh McLellan,
San Antonio, Tex.

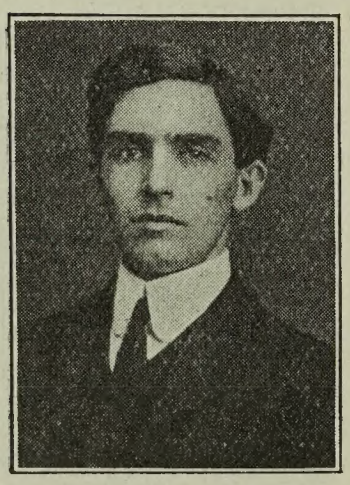


I. W. Gill,
Wichita, Kan.



Wm. Jno. Minges,
Des Moines, Ia.

WEST VIRGINIA



W. E. Pierce,
Cameron, W. Va.

Chas. F. Hutslar,
Island Church, Wheeling, W. Va.

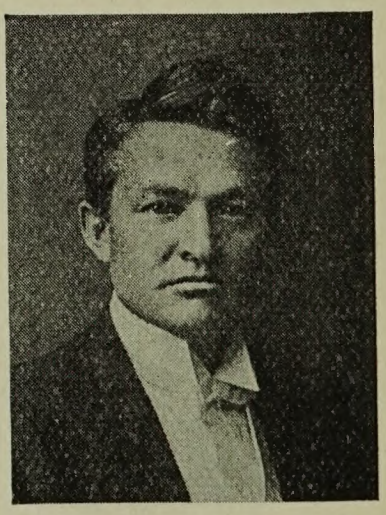
Cut not available

W. B. Hendershot,
Central Church, Huntington, W. Va.

Cut not available

Wm. L. Fisher,
First Church, Seattle,
Wash.

WASHINGTON



J. E. Davis,
Central Church,
Spokane, Wash.

"The Living-link is very appropriate for it links the church at home in the most vital way with the foreign field."—*Justin N. Green, Evanston, Cincinnati, O.*

"I am committed to the Living-link idea because I believe it puts life into all the activities of the church."—*M. G. Buckner, Owensboro, Ky.*

"The offerings are less likely to be affected disastrously by any local or temporary influence, or by a change of pastors."—*Carey E. Morgan, Nashville, Tenn.*

The Missionary Days

The missionary days have been of immense value to the work, and should on no account be discontinued. Where the missionary budget is adopted and the duplex envelope is used, the days should still be observed for educational purposes. The first Sunday in March gives the minister an opportunity for setting forth and emphasizing the work of the Foreign Society; the first Sunday in May affords him an opportunity of magnifying the work of Home Missions; and so throughout the year. These days have a place in the consciousness of tens of thousands of our people, and on the days that have been observed so long they will expect to hear something about the interests the days represent.

It will be found that in the every-member canvass some members will not agree to make an offering for Missions every week in the year. They have not been accustomed to that method, and they are not prepared to adopt it. And this is not practicable in thousands of country churches. It will also be found that the every-member canvass will not reach all; some will be sick and can not be approached, and some will be away from home at the time the canvass is made. All such should hear about the work and should have a chance to give. If the days are not observed, the chances are that all these will not give anything.

Not only so, but the days should be observed for the benefit of new converts, and for the benefit of strangers who may be present, and for the sake of the outside people who will give something if they are informed as to the nature and extent and needs of the work.

The records of the Foreign Society show that in many, if not in most, of the churches that have adopted the duplex envelope less money is received than was received before. This is not because the new method is defective, but because it has not been thoroughly worked. No method will work itself. The offerings were smaller than before because the duplex envelope was supposed to possess some magical power. There was less education and less concern because there was less education, and, naturally enough, the offerings were smaller. Reliance upon any method is certain to lead to disappointment.

The churches that use the duplex envelope should know that it is not a labor-saving device. The fact is that if the duplex envelope is to yield satisfactory results, more work must be done by the minister and the Missionary Committee than was done under the system it displaced. There must be line upon line, precept upon precept, here a little, and there a great deal. The need of systematic and proportionate and sacrificial giving must be kept before the churches until they give as did those churches of whom the apostle spoke when he said, "To their power I bear witness, yea, and beyond their power they gave of their own accord."

It is believed that the time will never come when the great missionary days can not be observed with great profit. However that may be, it is certain that they can not be neglected *now* without a marked falling off in the receipts.

By all means let the great missionary days continue to be worthily observed.

A CLARION CALL

A call comes ringing over the restless waves of every ocean. Its clear note comes from every mission station in the whole world. Our Lord sounds his imperial clarion along the entire line of battle. The King's army has been halting already too long. The soldiers of the Cross have spent over-time in preparation. It is time for the whole column to move as one man upon the pagan world. The last commission of our Lord comes ringing in the imperative, "Go!" We must respond quickly. God has opened the door of every nation on earth. The facilities of the modern world hasten our footsteps.

Will not the clear note from our workers pierce our dull ears in these days of preparation for our foreign offering? Tibet calls from the roof of the world. The Congo cries from the submerged continent. India asks with a tenderness and grace to touch the dullest of us who abide at home. Our missionaries call long and loud. They are over-worked. Their children and wives and friends, and the native Christians, wonder why we are so tardy in sending reinforcements.

The call comes out of every nation on earth. And the cry is loudest and most insistent in those lands where the missionaries have gone.

These weeks should be a period of self-examination, and devout prayer to God should be made that we may hear anew the call from the Captain of our salvation. This is no time for deaf ears, but it is a time for prompt response.